

SAMPAN



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The Chinese Community's Changing Political Landscape Jiang's Visit Brings Out China Critics and Supporters



中國主席江澤民訪問哈佛大學與波士頓

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PERFORMANCE

Kip Fulbeck's Provocative Art

By Cecilia Wong

When Kip Fulbeck rolled into his rapid-fire, shot-gun style show at the Museum of Fine Arts last month, his mostly Asian-American college-student audience had little difficulty identifying with his funny and often thought-provoking monologues and anecdotes.

Fulbeck, a California-based video and performance artist, and writer, was in Boston to perform his one-man show entitled "Speakin Up the Yin/Yang" for two successive nights at the MFA. Fulbeck has won several national awards for his work, including Best Narrative Short (1995 Los Angeles Asian-Pacific American Film Festival); Best of Fest "Movies on a Shoestring" Award (1994 Rochester International Independent Film Festival); Best Local Filmmaker (1993 Santa Barbara International Film Festival), and First Place, Video (1991 Red River International Film and Video Festival).

Dressed in a suit and tie and wearing his hair tied back in a pony tail, Fulbeck delivered his quirky monologues, comedy sketches and semi-autobiographical anecdotes laced with gender and racial innuendoes. He also played videos after each story or monologue.

Asian Studs is a semi-autobiographical piece about the narrator's anxiety as an Asian male trying to deal with interracial dating issues, but facing a daunting, if not impossible task. The Asian woman mentioned in the tape is based on someone Fulbeck knew in college who became the focal point of his long and torturous journey into the night.

In one of his monologues at the MFA, Fulbeck holds an imaginary conversations with an Asian woman he is out on a date with. The woman says she doesn't like to date Asian men, and Fulbeck asks why. When she offers a vague reply about not finding Asian men attractive, he replies that she's out on a date with an Asian man. "But, Kip, you're not like an Asian man."

The issue of Asian women dating white men is explored further as the monologue progresses. "Everywhere you look, all you see is Asian women going out with white guys," he continues.

"What's wrong with Asian women dating white guys?" responds the woman. "What's wrong with that?"

"Wait. Wait. Wait," says the woman a moment later. "Would you date a white girl?"

"Oh! Yeah, yeah. Oh yeah! I'll date a white girl," he says.

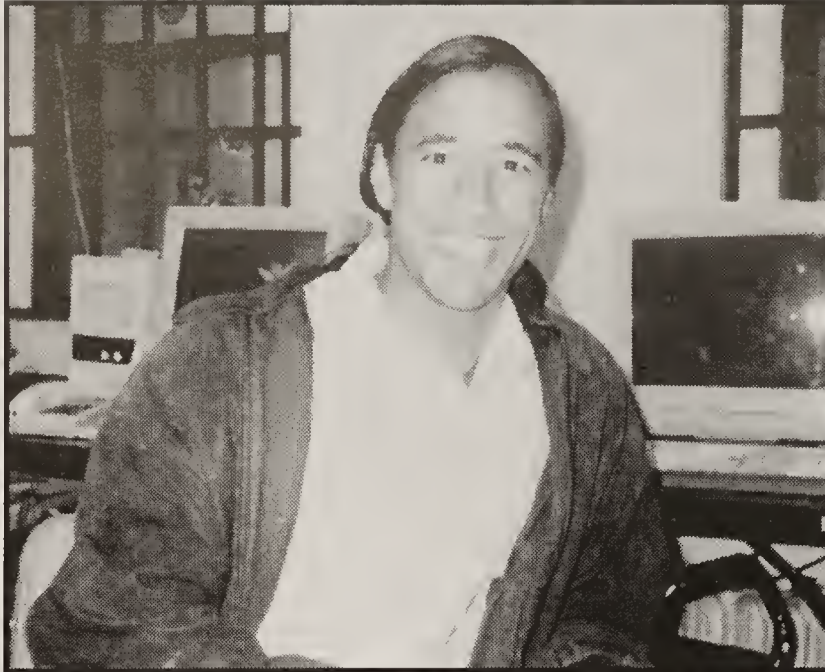
In his monologues, Fulbeck not only tries to tackle the issues of interracial dating patterns, media stereotypes of Asian males and cultural icons in his show, he also pokes fun at white men's fetish for Asian women. Lines from the original script include statements such as: I love oriental women. I love oriental women. I love oriental woman. I love their quietness. I love their femininity. I love their tradition ... I love having an oriental girl. I love having another oriental girl. I love having another oriental girl. And my China doll is from Hong Kong...All my girlfriends have been small...immigrants from Shanghai...

Blu, an 18-year-old student at the MFA, whose parents are from the Philippines, said, "I've never dealt with this issue before. But I have a Southern uncle. He sort of stuck out, and then my other cousin has recently been dating a white guy. It's just never really occurred to us that there's any difference." She said her aunt doesn't date Filipinos back home because she thinks they're old fashioned and bossy. "The big thing is [my aunt said] the men back home are womanizers," she added.

"I ask questions like: who am I dating?" said May Ching, a 26-year-old graduate student from Hong Kong. "Because I do have friends back home who asked me out, and they said, 'Oh! you're going out with American guys.'"

While Blu is a beginner in asking these kinds of questions, others have more experience, said Fulbeck during an interview with the Sampan. For example, two Swarthmore students came up to him and said, "Don't you think that Asian-American women have gotten way past this issue?"

In response, Fulbeck reminded the woman that she had gone to a liberal arts college where she was able to discuss and analyze everything in sight. He said most people never think about it. "You're only a tiny echelon of people who have gotten awareness," Fulbeck added. "The other



Kip Fulbeck

part is that many Asian-American men and women say they have, but they haven't." Fulbeck said he doesn't think he has.

"I can see different stages in people, but it doesn't mean that I'm where I want it to be," he added. "I've gotten past most of the anger that I've seen a lot of Asian-American men have, and I see myself there several years ago." Fulbeck said it's an on-going process: "It's not like you've reached something, but you're constantly re-evaluating what you're doing."

A few years ago, Fulbeck was dating a young Chinese woman in Malaysia during his visit there. And for the first time, people perceived him as the white guy, obviously because of the way he dressed. He said he understands their point of view - their preconceived notion of loser white guys, who are middle-aged, fat and bald, going there to date these 18-year-old gorgeous-looking Malaysian women. Fulbeck wanted to tell them that he is not part of this. He wanted to shake them and say, "Don't you understand?"

Fulbeck said he is happy with the response he received at his two MFA performances because the audience was really energetic, and he performed on a bill with two outstanding artists. "There were more subtle things I'd like to have done [on Friday], but the audience seemed more reserved, I didn't think it would have worked," he said.

Fulbeck explained why he made "L.A. Christmas," a video he showcased in his Friday performance which, among other things, explores his affection for his mother. He made the tape after spending four years making "Nine Fish," a video about euthanasia. He said he got so tired of dealing with the weighty subject matter of "Nine Fish" that he wanted to make something about love and optimism. The result was "L.A. Christmas," which he made in three weeks in the middle of working on the other video. "I wanted to make a home movie about home movies," Fulbeck said. "It was very improvisational."

Fulbeck likes to use multiple-layering on his tapes. "My thing is to open the audio," Fulbeck said. "One theory I throw out a lot is like being in a bilingual family where people yell at you in two languages. You hear a bit of one and a bit of the other, so you choose what you want to hear." He said it happens a lot, such as when two people are talking at the same time or someone is on

the phone and another person starts talking in the room.

Fulbeck said he wants to make videos that are both challenging for people to watch and accessible. "I could either take the kids I work with in the summer and have them watch it or I could take someone who is writing for the Art of America and have them write about it in terms of theoretical perspective," Fulbeck said.

"I try to make my art accessible to people," he said. "I don't want to make art for myself ... I want my art to reach out to as many people as possible. So when my show comes up, I'd invite people who I play basketball with; I'd invite groups in my swim team, my crowd from martial arts, people from the restaurants I go to and my lifeguard friends."

Fulbeck said he has been writing and performing for eight years, having started when he graduated from college at the age of 23. As an assistant professor at the University of California, Santa Barbara, Fulbeck tells his students "not to be hindered by the idea of truth." He said the only time you need truth is in relationships. He said a lot of his affluent students complain that they have nothing to write about. They tell him: "I've never been abused, my parents are still together, and I have a pretty good life. I have nothing to write about." Fulbeck asks his students to have more imagination - make a good story out of an ordinary situation, and make it better.

Fulbeck said he is a confessor. He can tell strangers anything he wants because he doesn't know them very well. He said people often ask him how he could talk about his personal stuff in front of an audience.

His answer, however, is that it doesn't matter to him. If he doesn't know the 500 to 1,000 people who attend the show, it doesn't matter what he says. But if he is with a group of people he knows very closely, like his family or friends, it would be difficult to talk about personal stuff.

Fulbeck said he made his first video following a crisis in his life: "In a period of two weeks, a lot of my paths in life came to a focal point," he said. First, his grandmother was committed to a nursing home against her and his family's will. At about the same time, his swimming career came to an end. He said he was supposed to represent Taiwan for the 1984 and 1988 Olympics, but both times he was removed from the list. He was asked to change his name because Fulbeck doesn't sound Chinese. Finally, his best friend for many years died suddenly during the night.

"So what happened was I had no way of knowing how to deal with my feelings. So I sat down with my computer and wrote out this tirade. This script I wrote in one take about this crap that was going on [in my life] is called "Just Stand Still," Fulbeck said.

He made "Just Stand Still" as a video, and he looked for a response from the Asian community. Through various channels, he finally hooked up with Bob Lee at the Art Center in New York, where he made his debut.

Growing up in a high-achiever family, Fulbeck said it was difficult for him to become an artist. He had to decide against pursuing the medical career his family had mapped out for him. After withdrawing from pre-med, he said, he took incremental steps to become an art major. Going from one school to another, Fulbeck finally graduated from the University of California, San Diego.

Fulbeck represents a new generation of Asian-American artists. His work has a "newer voice," which is straight-talking and Southern Californian, but also interprets values drawn from his parents and himself. This mix of ingredients may explain why his first piece "Just Stand Still" received so much attention.

Fulbeck is currently working on a book called "Paper Bullet." While the book is about the search for a life partner, it also deals with issues such as role models, masculinity, and interracial issues.

See the Health Care Feature in the November 21 Issue of the Sampan

INTERVIEW

Author and Youth Advocate Rachel Sing

By Bet Key Wong

Rachel Sing, author of the best-selling children's book, "Chinese New Year's Dragon," grew up in an interracial family. Her father was from a poor, working-class Chinese family in Toledo, Ohio. Her mother was born and raised in Dorchester, Mass., to a comfortable, middle-class Irish family. Her parents were married in 1952, at a time when interracial marriages were still illegal in some states. Sing grew up in Lexington, Mass., a liberal, affluent suburb of Boston. As an undergraduate, she studied political science and East Asian studies at Wellesley College. She continued her interest in Asia at Stanford, earning a master's degree in Chinese language and literature. She lived in China from 1982-85, working for China Central Television. When she returned to the United States, she taught Chinese language in an elementary school in Hawaii and at Wellesley College.

Sing is currently a doctoral candidate at the Harvard Graduate School of Education. She has done research with teenage girls, focusing on issues of survival and success for urban Asian American girls. She has also worked on a Raising Competent Girls project in association with the Wellesley Center for Research on Women. In addition to finishing her doctoral degree, she is helping to develop a new program for middle school girls at Girls Incorporated in Lynn, Mass. Sing is also collaborating on a girl's empowerment project with Elaine Ng at the Boston Chinatown Neighborhood Center. The project, which is entering its third year, teaches girls how to conduct research in their own community.

In her interview, Sing candidly shares her childhood experiences and her perspective on race, racism, racial identity and family dynamics within an interracial home.

Bet Key Wong (BKW): What was your childhood like?

Rachel Sing (RS): Growing up is not easy for anyone, particularly children and young people today, whether they live in the suburbs or the city. I was born in 1955. My parents married in 1952; it took considerable courage to do so. Anti-miscegenation laws that persisted in some states were not declared unconstitutional until 1967.

I grew up mostly in Lexington. When my family moved to Lexington in the late 1950s, there were not many Asian families (unlike today), not to mention biracial families. Nonetheless, as a young person growing up, I had access to many opportunities and resources and strong encouragement to pursue my dreams. The challenges and struggles that I grappled with around my identity were subtle and became increasingly subtle the older I became.

Looking back, I see a link between early, very direct taunting in elementary school, being called "Jap" and "chink," and the force of later, more subtle (even "well-intentioned") responses.

"Sing" - what kind of name is that?" "Oh, what an interesting combination."

Young people often do not bring these kinds of experiences, the pain or questions home to their family. Those unpleasant things, for which there often isn't a familiar language or an appropriate segue, stay packed up in an emotional bag. When issues such as racism are subterranean, the challenges are somewhat different than when the issues are "in your face" - corrosive in an elusive way. I look back on my childhood and wonder whether it would have helped if the adults in my life had been able to speak frankly and comfortably about race and other kinds of differences, to guide me through my confusion. Any discussion of race in those days revolved around the civil rights movement and was, for the most part, very much framed in terms of a black/white paradigm. Also, it is one thing to be able to discuss issues of race or class in the abstract and quite something else to take on those issues as they play out in personal and family relationships.

As a child, so much of what I felt and thought became a tangled knot inside. I remember, sometime early in the third grade, intensely wanting to have a "normal" surname and blond hair and blue eyes. We had moved to a different part of town and I had started a new school; my new best friend had long blond hair and I wanted so much to be like her. This desire was linked to deep puzzlement and anger towards my mother - why did she choose to marry my father, of all the men in the

world? I did not want to be seen with my father and tried to dissociate myself from him, not only being obnoxious towards him, but also making every attempt not to be seen with him in places where classmates might see me. I would make all kinds of excuses and rely on all kinds of ruses. I was the eldest child and I decided that I was so different from my father that I must be the product of a premarital relationship that my mother had with another man and my parents lied about their marriage date that I would not know I was "illegitimate." The fact that my younger sisters and I bore a strong resemblance to each other was simply a coincidence. I walked about with these



Rachel Sing

thoughts and feelings for several years!

BKW: How did you become interested in Chinese culture and language? Did your parents play a role?

RS: As an educator, I am intrigued by the fact that negative feelings I had as a child were so strong despite positive messages from adults both at home and at school about my Chinese heritage. It speaks to the power of broader social messages and interactions. It is also worth noting that the Chinese heritage that was celebrated was not the rural background that my father's family came from or the history of Chinese in the Americas. Instead, it was imperial China in all its grandeur, which I never could quite connect with my Midwestern dad. And my Irish heritage was rarely mentioned and, for the most part, remained a mystery. We had very little contact with my mother's family.

For a number of reasons, I was extremely fortunate that I entered adolescence in the mid-1960s, for me a time of certain kinds of liberation and certain important kinds of affirmation. I was able to cut away from the growing knot inside. It was "cool" to be different, and there were political movements in the US that helped me gain certain understandings, and a movement was underway in China that I found very inspiring. In this way, I feel very fortunate because it was as if I came to the end of a murky tunnel and a world opened up before me. At Wellesley College, I was able to study Chinese language, Chinese history, Chinese politics and much more, as well as get involved in the newly founded Asian American Association.

BKW: What advice would you give to interracial couples/parents who are raising biracial children?

RS: I think it is important to emphasize that race doesn't exist in a vacuum. When it is combined with class, culture, gender, religion, etc., race becomes a more complex issue. For example, in my family, regional and class differences between my parents very much are intertwined with issues of race. My father was from a poor, working class Cantonese family in Toledo, Ohio; he was born in Toledo and his father was born in Oakland, Calif. (on paper). My mother is Boston Irish, born and raised in Dorchester in a comfortable middle class family. My father had been brought up Baptist, my mother Catholic; my father was politically conservative, and my mother liberal; my father served proudly in the naval reserve and my mother opposed the war in Vietnam.

They had very different ideas about raising chil-

dren that were based on cultural and class differences. We lived in a liberal, white community where my mother found validation for her values (which I am not saying was positive or negative). The marriage was very challenging for both my parents and my father eventually left us. My parents were of a generation that wanted to break away from tradition and all its constraints and create a new life. Perhaps if they had been able to bring more of their background and biases openly into their relationship as they set about creating a new life, even if it meant arguing and negotiating, the outcome would have been different. In those days, however, it surely felt too perilous to do so because there was so little external support for their relationship or the success of their building a family and a life together.

There are several things that have stayed with me from growing up that might be helpful for adults raising biracial children. First, as the parent/guardian of a biracial child, unless you are biracial, there are definite limitations to the advice you can offer about being biracial in the world. This point can be applied to adults working with young people in general, because no adult really knows what it is like to be growing up in the late 1990s. Someone who has learned how to be in the world as a Korean woman or an African American man does not know how to navigate the world as a Korean/African American, a biracial person.

Biracial is different from interracial: It is not simply bringing together two heritages, two races - it is its own distinct bag, so to speak. I would have found it helpful if the adults in my life could have acknowledged the limits of their knowledge and guidance, and not made certain assumptions that what worked for them would work for my sister and me. Many adults today have a jump-start because they are more attuned to empowering young people (to chart their own way) and learning from young people even as they seek to guide those young people.

It seems key for interracial couples to be aware of the extent to which interpersonal issues within an interracial family, particularly issues of power and authority, are laden with the larger social issues of race, culture, and gender (and often class). The ways that those issues play out in the family leave an imprint on the psyche of the children in that family. Whose values prevail and why. Whose practices prevail and why. Whose language prevails and why. How differences are or are not negotiated. Processes within a family teach as much to a child as any book or spoken message.

Third, "racial blindness" may be a danger that interracial couples in the 1990s especially face because the notion is increasingly prevalent. Here are some examples: "I don't notice what race people are" "We are all the same because we are all human" "People should be chosen based on their ability not their race."

This "blindness" denies or diminishes very deep, very real experiences that people have had based on their race. I personally do not think a "we all are human and hence the same" message is helpful to children growing up in a racialized world - better to plow the issues on the kitchen table and support your child in identifying and articulating issues of race and racism as they play out in young lives. You may learn from your child in terms of how to deal with those issues, too. I recommend, however difficult it may be, that interracial couples talk openly with their child about how, as people of different races (and culture, class, etc.), you experience the world differently. Share with your child what it means to be an interracial couple, the challenges you face in loving and working as a team across (not in denial of) differences because there must be a multitude of unique, wonderful, and helpful lessons for your children - in your honesty, as well as your insights and experiences.

Fourth, communities of color and communities that have a history of social struggle are strong support networks. Their accumulated collective wisdom of surviving and even celebrating what it means to be inherently different from an idealized norm is a wonderful resource for biracial young people.

(Bet Key Wong is the editor and publisher of *The Family/Culture* newsletter. This interview is reprinted from *The Family Culture's* November 1997 issue. For information about the newsletter call 508-881-7156.)

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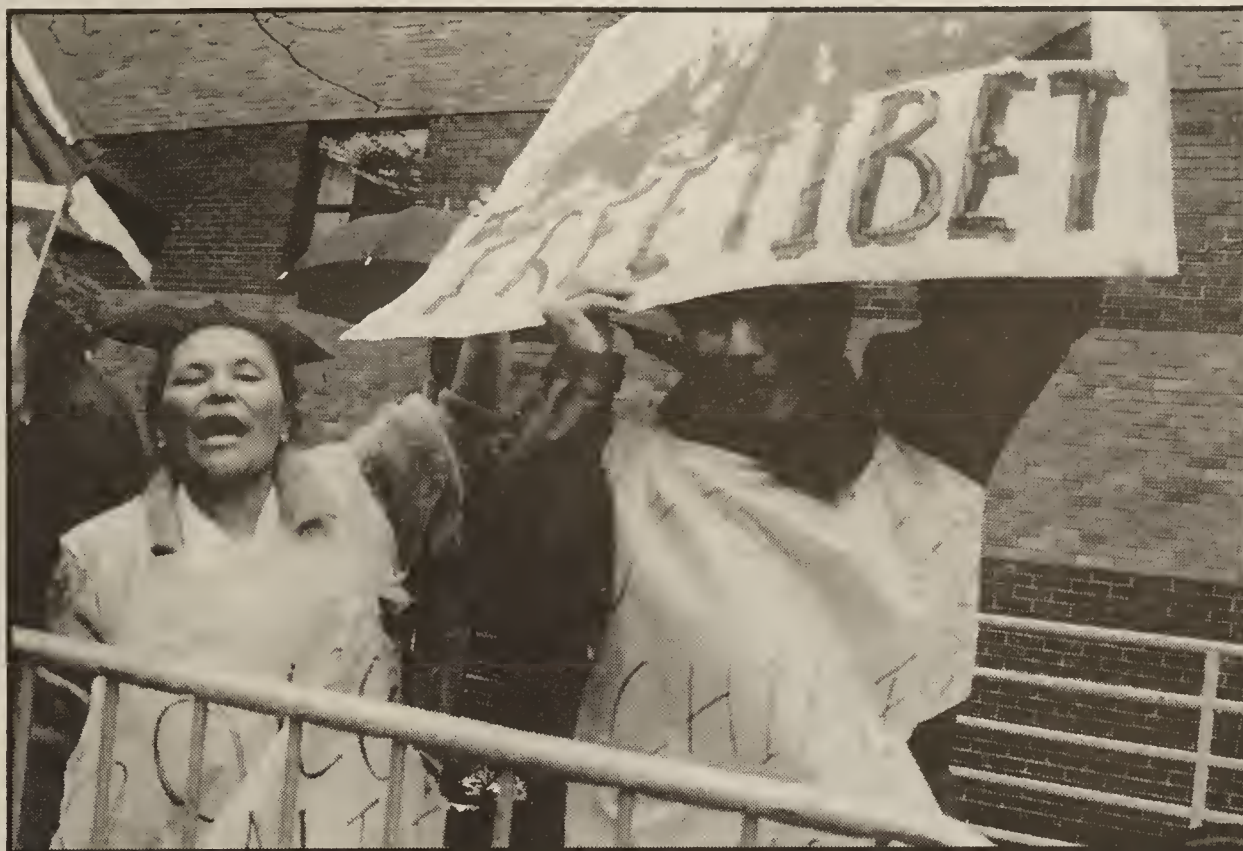
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COVER STORY



Tibetans calling for a Tibet free of Chinese control demonstrate outside of Harvard last week.

Jiang Zemin Speaks at Harvard

While protesters outside chanted slogans condemning China's human rights record, Chinese President Jiang Zemin told an audience at Harvard University's Sanders Theatre last week that China continues to follow the correct path in developing "a prosperous, strong, democratic, and culturally advanced modern country."

At the same time, however, Jiang admitted in response to a question that the Chinese government "may have shortcomings and even make some mistakes in our work."

As Jiang delivered a prepared speech - a portion of it in English - demonstrators outside called for a free Tibet, democracy in China, and a non-threatening China policy toward Taiwan. The human rights protesters, however, had to share the sidewalk with a contingent of local Chinese students and residents who had come out to welcome Jiang to Boston.

Jiang's visit to Harvard last week marked the first time that a Chinese leader had visited the university since its founding 360 years ago. After his Harvard speech, Jiang also spoke at a luncheon at the Westin Hotel in Copley Square attended by 200 business leaders, Mayor Thomas Menino, and Gov. Paul Cellucci.

In his Harvard speech, Jiang highlighted the important scientific, mathematical, philosophical, and cultural discoveries of China's 5,000 years of civilization. He said the Chinese culture has never stopped developing and being enriched by exchanges with the outside world and emphasized the importance of countries learning from each other.

"Every country and every nation has its own historical and cultural traditions, strong points and advantages," he said. "We should respect and learn from each other and draw upon others' strong points to offset one's own deficiencies for achieving common progress."

The Chinese president emphasized the importance Chinese place on ethnic harmony and unity within its borders, maintaining an independent approach to development, peaceful coexistence with other countries, and striving for self-perfection and reform "without causing great social unrest."

In his comments on ethnic unity, Jiang appeared to ignore the reality of the Tibetan problem and the large number of Tibetans demonstrating for human rights as he spoke. "The founding of the People's Republic marked an unprecedented great unity of the Chinese nation," he said. "A new type of relationship of equality, solidarity, and mutual assistance between different nationalities has been established."

Jiang told the audience that the Chinese Government has been following the correct path to development of "a scientific, socialist culture for the people." "The practice in the recent 20 years has eloquently proved that we are in the right

direction, firm in conviction, steady in our steps, and gradual in our approach when carrying out the reform and opening up," he said.

Jiang also emphasized the historical connections between Chinese and Americans, recalling the first group of Chinese students who came to the US in 1847, the Chinese Americans who have helped develop the US, and Americans who "supported the national liberation cause of the Chinese people."

He said "the Chinese people have always admired the American people for their pragmatic attitude and creative spirit" and said that America's advanced science and technology and China's "huge market and great demand for development" are "highly complementary."

Jiang also responded to several questions submitted to university officials beforehand and a third taken from the audience. While Jiang hadn't seen any of the questions, his replies appeared to be formulated in advance. Moreover, his answers to questions about the Tiananmen event and the protests that have greeted him in the US tended to be vague and elusive.

In the first question, Jiang was asked why he had been asking the West to engage in dialogue with China when he refuses to engage in dialogue with his own people. "Why did the Chinese government order tanks in Tiananmen Square on June 4, 1989, and confront the Chinese people?"

Jiang answered that there were many ways to engage in dialogue with the Chinese people and that he has often traveled around China to hear their views. He said the Chinese people are happy with the achievements of the reform and opening up of China.

"Therefore, we have to reflect the people's requests and do everything that will meet the people's requests," he said. "And also, as a result of our effort along that line, we have enjoyed the support from our people. It goes without saying that, naturally, we may have shortcomings and even make some mistakes in our work. However, we have been working on a constant basis to further improve our work."

While some observers interpreted this last remark as a veiled suggestion that mistakes had been made in the government's handling of the Tiananmen incident, others note that the remark doesn't specifically refer to the Tiananmen incident.

Jiang was also asked why he refuses to meet with the Dalai Lama even though the Dalai Lama has agreed to forego discussion of Tibetan independence.

"Our policy toward the fourteenth Dalai Lama is a very clear-cut one, and you also referred to part of it in raising your question. That is, he must recognize publicly that Tibet is an inalienable part of the People's Republic of China; that he must state publicly to give up Tibet independence, and that he must stop all activities aimed at splitting the

motherland. However, much to my regret, up until this date, the fourteenth Dalai Lama has not stopped his separatist activities."

Jiang also agreed to take one question from the audience. In response to a question about his reaction to the protests greeting him in the US, Jiang said, "I do have my understanding about the general concept of democracy. However, during my current trip to the United States, starting from Hawaii, I felt more specific understanding of the American democracy, more specific than I learned from books."

"Although I am already 71 years old, my ears still work very well, so when I was delivering my speech, I did hear the sound from the loudspeakers outside," said Jiang, whose response drew laughter from the audience. "However, I believe the only approach for me is to speak even louder than it."

As Jiang was speaking, protesters calling for Tibetan independence, a non-belligerent attitude toward Taiwan, and democracy in China and the freeing of political prisoners such as Wang Dan and Wei Jing-Sheng, shared the sidewalks outside the theatre with Chinese students and others who had come to welcome the Chinese president.

Last week, the Coalition for Freedom and Human Rights in Asia held a press conference outlining its reason for the protest. Coalition members included various Harvard University student groups, Amnesty International, the Tibetan Association of Boston, the Taiwanese Association of America, Physicians for Human Rights, and the Democracy for China Fund.

Shen Tong, president of the Democracy For China Fund, said Tiananmen activists such as Wang Dan remain jailed in China. Shen also said that Jiang participated in the decision to crack down on the demonstrators in 1989 and that harsher prison terms for dissidents have been handed down under his rule. "We should not cave in on the human rights issues," said Shen, who added that he was dedicating his protest efforts during Jiang's visit to Wang Wan, who is currently suffering from a serious medical condition in prison.

Members of the Coalition also criticized Harvard for bending to Jiang's request to prohibit members of the audience from directly asking questions during his visit. "It's a watered down version of democracy when he has the chance to speak at us when we don't have the opportunity to speak to him," said Joshua Rubenstein, regional director of Amnesty International.

Harvard had told the group that the planned format was the best it could get from the Chinese officials, who reportedly had initially wanted to forego a question and answer period altogether. A university committee chose several questions from the 100 that had been submitted to ask Jiang.

-Robert O'Malley

Community Meetings

CDBG

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→ TO SEEK INPUT ON FUNDING
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Wednesday, November 19 7:00 PM to 9:00 PM	Roxbury Community College 1234 Columbus Avenue, ROXBURY
Tuesday, November 25 7:00 PM to 9:00 PM	Strand Theater 543 Columbia Road, DORCHESTER
Tuesday, December 2 7:00 PM to 9:00 PM	Harborside Community Center 312 Border Street, EAST BOSTON
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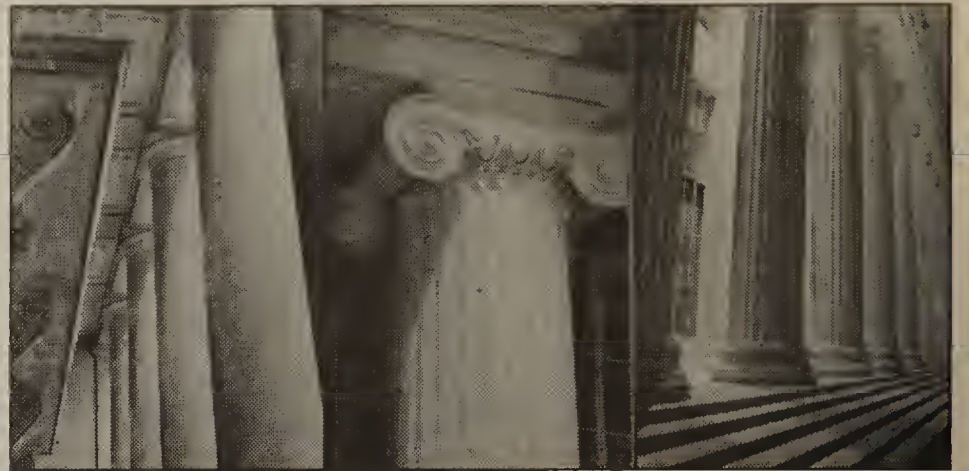
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November 12, 1997

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6pm - 8pm
10 Park Plaza, 2nd floor
Conference Rooms 1, 2, 3

November 13, 1997

Boston
State Transportation Bldg.
9am - 11am
10 Park Plaza, 2nd floor
Conference Rooms 1, 2, 3

November 13, 1997

Lynn
North Shore Comm. College
7pm - 9pm
Corp & Continuing Educ Ctr
MBTA Central Sq Garage

November 17, 1997

Malden
Malden Government Center
7pm - 9pm
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COVER STORY

Time Changes Local Political Landscape

When Chinese President Jiang Zemin spoke at Harvard University last week, he was greeted outside Sanders Theater by demonstrators from the Asian community who both welcomed and condemned him. The competing points of view on that Cambridge street last week point to similar divisions within the local Asian community over how to view today's China and its leaders.

Demonstrating outside Sanders Theatre last week against Jiang and China's human rights record were Chinese who had participated in the pro-democracy Tiananmen Square demonstrations of 1989, Tibetans calling for a free Tibet, and Taiwanese who are tired of mainland China's threatening stance toward the island.

But human rights protestors weren't the only demonstrators on the street last week. Sharing the sidewalk with people associated with the Coalition for Freedom and Human Rights in Asia were demonstrators who had turned out to welcome Jiang and show their support for China. Waving small Chinese and American flags, these demonstrators included local Chinese students from mainland China, children from the Cambridge Chinese School, and Boston area Chinese students and residents originally from mainland China.

The pro-China demonstration had been organized by a committee made up of academics, professionals, and others living in the Boston area. The group also organized an airport welcoming party and some attended the Westin Hotel event. The Chinese flags the pro-China demonstrators used were provided by the Chinese Consulate in New York.

The contrast between the two groups reflects similar contrasts within the local Asian community. In the eight years since the Chinese government cracked down on students in Beijing, the political configuration of the Boston Asian community has changed significantly as China's economy and authority in the world have grown and as more people from mainland China have immigrated to the Boston area.

While in the past the vast majority of local Chinese would have been unwilling to express support for a visiting president from a mainland China still controlled by the Communist Party, many Chinese immigrants who have come to the US over the last 15 years or so continue to identify with the People's Republic of China and are eager to see it take its place with the great powers of the world. And while many China supporters may have been critical of the killing of demonstrators in Beijing in 1989, they also seem just as willing to forget those events, arguing that China is moving in the right direction and should be supported. Business interests and nationalism also play a role in this new resurgence in pride and support for mainland China.

Zheng Shiping, an assistant professor of political science at the University of Vermont, offers various reasons for the emergence of this new group of China supporters in the local Chinese community.

First, a large number of mainlanders have immigrated to the Boston area over the last 10 to 15 years, he says. Many of them came here as students and now have professional jobs. These Chinese are naturally inclined to identify with their homeland even though they have immigrated to the US.

Second, many Chinese believe Taiwan is no longer a viable alternative to mainland China because it tends to behave more like a separate country now, more like a "Taiwan regime," says Zheng.

Third, local mainland supporters believe that China is becoming more prosperous and more open, compared to 20 years ago. China, they argue, is moving in the right direction.

And last, many Chinese believe that "China should be a major power in the world," says Zheng.

Many of the people involved in celebrating the return of Hong Kong to China in a series of local events last summer were also involved in welcoming Jiang Zemin to Boston. Rather than focus on the human rights abuses of the mainland government that would soon control Hong Kong, the organizers of the Hong Kong event attempted to bring together Chinese from Hong Kong, Taiwan,

and mainland China to celebrate their common Chinese heritage and the end of British colonialism.

Zheng argues that many Americans "suffer from the Tiananmen Square Syndrome" and may fail to take into account changes that have taken place in China in recent years. "I think China is moving toward democracy," but it will not be "an overnight deal," he says.

Obstacles to democracy in China include the unwillingness of Communist Party leaders to relinquish control over the country as well as a "legitimate concern" that China could be thrown into confusion if changes take place too rapidly, says Zheng.

Zheng argues that while the Chinese would have to create new institutions to smooth the path to democracy, China's current leaders haven't a clear idea of how that can be accomplished.

Chinese also do not want the Western powers to lecture them. "They strongly resent foreigners teaching them, telling them what to do," says Zheng.

Peter Gee, the founder of the Cambridge Chinese School, is a member of the group that organized activities to welcome Jiang Zemin to Boston.

Although Gee suggests that freedom and human rights are important issues for China, he argues that today's China is moving in the right direction and that changing China will be a gradual process. He believes that China today resembles what Taiwan was like 30 years ago, when it was developing a free market economy and experimenting with local democracy. "I think China will go in the same direction," he says.

In looking back on his reaction to the Tiananmen demonstrations of 1989, Gee says he thought the early stage of the demonstrations was right, but he adds that the event eventually got out of control. Moreover, he adds, the Tiananmen event occurred eight years ago, and China has since entered a new stage of its development. "Step by step it's going in the right direction," he says, adding that many Chinese view the overnight transformation of Russia from a communist system to a free market democracy as chaotic. China's development and political system will likely more closely follow the development model of Singapore and South Korea, suggests Gee, who also believes Tibet is part of China.

The growing assertiveness of the mainland supporters was also seen last month when the flag of the People's Republic of China was raised at Boston City Hall in honor of China's Oct. 1 National Day. In previous years, the only Chinese flag raised to honor a national holiday was the Republic of China on Taiwan's flag, which is raised annually in October in honor of Taiwan's National Day.

In the post-Tiananmen period, the Chinese flag had been raised at half mast at Boston City Hall to honor those who had died in the 1989 government crackdown.

Last year, the Chinese Progressive Association (CPA) had asked the city to allow the Chinese flag to be raised on China's National Day, but the organization received no response. This year both the Chinese Consulate in New York and the CPA sought permission to raise the flag at Boston City Hall, and this time their request was approved,

says Ann Wong, CPA's director.

Robert Wolfgang, director of the city's Business Development & International Trade office, says the city allowed both groups to have a flag-raising ceremony at City Hall this year because it wants to work with both communities. While he recognizes that in the past only the Taiwan flag had been raised, Wolfgang notes that times have changed and the US and the city "need to establish relationships with China" for practical reasons. "I think there's a general tendency [now] toward the economic rather than the political end of things," he said.

Lydia Lowe, the director of the CPA's Workers Center, says many local people wanted to raise the Chinese flag at City Hall because they still feel the need to have some connection to their homeland.

"China deserves the same recognition and treatment as any other country," she says, adding, "It doesn't mean I supported the government killing the students at Tiananmen."

Echoing the sentiment of some Chinese, Lowe argues that the Chinese people themselves must fight for democracy if they want it and that it's not the responsibility of a paternalistic American government to dictate to China what its future should be.

Lowe says many American-born Chinese tend to say they don't care about the China issue, but she points out that American perceptions of China often affect Chinese Americans. An example is the recent controversy over political fundraising in the Asian community. "It's intricately connected to that whole demonizing of China thing," she says.

But while an increasingly vocal group within the local Boston community is promoting stronger ties between the US and China and placing less emphasis on human rights concerns, many local Chinese continue to promote the idea of a democratic China.

Shen Tong, a democracy activist who participated in the Tiananmen Square demonstrations of 1989, notes that while democracy activists "believe China needs social and political stability," they also believe that democracy, a respect for human rights and the rule of law is the best way to reach that goal.

A "one party dictatorship" is not the way to reach that goal, says Shen, who adds that freedom and human rights concerns have a universal dimension and are not culturally specific, as some Chinese leaders like to argue. Shen also supports the Tibetans in their efforts to free themselves from Chinese control. "The Tibetans deserve the same rights" that Chinese pro-democracy activists have been seeking for the Chinese people, he says.

Pointing out that Jiang's visits to the Liberty Bell and Williamsburg draw attention to America's democratic history, Shen said Jiang "respects democracy as long as it's not in China."

Lee-Chen Yang, who is originally from Taiwan, also says it is important for local Chinese to show Jiang how they feel about human rights and democracy during his visit to the US. "If you want China to go right or have some change you must let them know where they are wrong," he says.

"I think China's human rights problem is still very serious according to where we stand right now," he adds. At the same time, he and others argue that change is a gradual process. They point out that America has made adjustments to its system over time to make it more democratic. It's only in this century that women and African Americans have been given their full rights, he

continued on page 8



Local Jiang and Tibetan supporters demonstrate last week.

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Application Deadline: November 19, 1997.

continued from page 7

notes. "I don't think we can expect they (China's human rights problems) can be corrected immediately," he says.

Yang, however, believes the Chinese people are changing. "I think every Chinese knows what democracy and freedom is right now," he says. "Maybe they don't have the guts to ask for their rights...In the future definitely they can get it."

In analyzing today's local Chinese community, Yang suggests that changing attitudes toward China over the last eight years and the lower profile of human rights concerns has several causes. "They feel mainland China is changing and the direction is correct," he says.

But he adds that time is also a factor. "It's very easy to forget something," he says. "Any kind of wound needs time to recover." Those who experienced Tiananmen first hand "cannot forget" and "will continue to speak out," he says.

Yang, who is a member of a group called Friends of the New Party, a Taiwan political party that supports eventual reunification with China, also observes changing allegiances within the local Taiwanese community. In the past, overseas supporters of Taiwan supported the Kuomintang, but now the New Party also has its supporters.

Last month, Friends of the New Party explored the possibility of walking in the Double Ten National Day parade with a New Party flag, but decided against it after a Kuomintang organizer suggested that carrying the New Party flag would be inappropriate. "We didn't join the parade," he says. "We celebrated in our own way."

Yang says he supports the New Party because it promotes the eventual reunification of Taiwan with China. In the last election, the Kuomintang, he argues, wouldn't take a clear-cut stand on the issue.

Yang believes that the Kuomintang may also be losing some of its support in the overseas community, arguing that Taiwan's economic success has made it less reliant on the overall overseas community and more likely to focus on courting key groups. "That's a very big change," he says.

Thomas Cheng, director general of the Republic of China on Taiwan's Taipei Economic and Cultural Office in Boston, recognizes that the composition of the local Chinese community has changed over the last 15 to 20 years, but he argues that Taiwan representatives here continue to place importance on gaining the support of the local Chinese community. "We still need the support of the overseas Chinese because we still face the PRC pressure internationally," says Cheng, who adds that the Kuomintang still supports eventual reunification with China.

Cheng, however, points out that the rapid growth of the mainland economy combined with the gradual influx of more mainland Chinese has changed the dynamics of local Chinese politics. "They have to do business with China," he says of many local Chinese. But he is quick to add that while many Chinese support both Taiwan and mainland China now, he believes that the majority still support Taiwan.

Cheng says "it's only natural" for the local mainlanders to want to see China's flag raised at Boston City Hall as a gesture of goodwill, but he adds that many local Chinese were unhappy to see the mainland flag raised last month.

Robert O'Malley

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VOICES

Another View of Jiang Zemin

Jiang Zemin is a leading representative and the biggest beneficiary of the Chinese Communist government's brutal repression of peaceful petitioning students in 1989. Under the rule of this government, there are still over 5,000 political and religious prisoners, such as Wei Jingsheng, Wang Dan, and Liu Xiaobo. The Chinese government has one of the worst human rights records in the world.

Jiang Zemin and the Chinese Communist government demand that the United States "recognize the diversity of the world," and "not force the Western system upon China." They, however, refuse to recognize the diversity in China itself, and they keep forcing the Leninist-Stalinist Communist dictatorship on the Chinese people.

Jiang Zemin and the Chinese Communist government demand that the United States "recognize the right of each country to select its own political system." They, however, still insist on the so-called "four basic principles," and refuse to give the Chinese people the freedom to choose their own political system.

Jiang Zemin and the Chinese Communist government demand that the West should engage in "conversation instead of confrontation." They, however, refuse to have conversation with their own people. On June 4th, 1989, they even put

tanks in Tiananmen Square to massacre those students who asked for a conversation with the government. And even now, they still keep putting into prison those who dare to ask for a conversation.

Although a permanent member of the Security Council of the United Nations, China puts forward a set of human rights standards that are in dire violation of the "Declaration of Human Rights."

Jiang Zemin and the Chinese Communist government disregard the undeniable existence of the Republic of China. They insist on threatening Taiwan with military force, and they constantly try to interfere with the process of democratization in Taiwan.

Zhao Ziyang, the ex-general secretary of the Chinese Communist Party, wrote to the 15th Congress of the Chinese Communist Party, asking for a reassessment of the June 4th incident. The response he received was, however, more severe harassment by Jiang Zemin and the Chinese Communist government.

Jiang Zemin and the Chinese Communist Party still insist on keeping the Chinese military force under the absolute control of the Communist Party, which not only violates China's constitution, but also continues to put

the Chinese people under the rule of a virtual military government.

Jiang Zemin and the Chinese Communist government continue to put themselves above the Chinese constitution, thus preventing China from becoming a country with a true market economy protected by the rule of law.

Jiang Zemin wants to defend his crimes against the Chinese people using the platform provided by the Fairbanks Center, and he wants to use Harvard's name to fool the masses of China to solidify his dictatorship, because the masses of China will not be able to know the massive protests he is encountering at Harvard. It is therefore not wise for Harvard to invite him to lecture here.

We hereby appeal to all the people who love peace, democracy, and freedom, to be concerned about human rights conditions in China, and to keep urging China's democratization. Only in a democratic China can the Chinese people enjoy real security and happiness; and only when it becomes truly democratic can China be a real force for promoting world peace.

Joint Committee for Protesting Jiang Zemin's Visit to Harvard

Turning Around CCBA

By David Chue Ching

Today, I want to seek the Presidency of this great organization, CCBA, with a vision to lead the Chinatown Community into the 21st century. With my qualifications and my spare time as a retiree, I feel that I can contribute more to CCBA. My goal is to build a better, friendlier, more progressive thinking, and stronger CCBA for generations to come.

CCBA has claimed to be an organization representing the Chinese - Americans of New England. The recent newspapers have been tearing our beloved organization apart. The truth always hurts. For that very reason, I want to rebuild our great organization into a respectful organization - second to none. For the past two decades, CCBA had done a great job of providing housing for our people. More projects need to be done for the community. As a leading organization in the community, CCBA has forgotten its commitment to provide other services to our people. For example, many of our well-educated

countrymen and women came to this country with a dream of a better life. Yet, many of them ended up as laborers because CCBA didn't lead the way to provide them the free help they need to succeed. Let's not waste good brains! Let's help them! As your leader, I will organize an army of volunteers to expedite the process of helping them with free language and computer skills. I want to give them a chance to obtain a good-paying job so their children and family can be proud of them. The more money that our people make the better it is for Chinatown business.

I have been helping our Chinese veterans and the community in a quiet way for more than two decades with love. I intend to continue to help and to inject new ideas for improving the quality of life for our people. I am a doer and not a talker. I do not make promises. As your leader, I can only offer you my honesty, integrity and a helping hand, with no strings attached. Honesty and integrity are the model of my life as it was for Sun Yet-Sen. I will deliver what I promised to do - to protect CCBA's name and interests and to help our people realize their

American dream as I did when I came here as a youngster.

Many of our community leaders know who I am and what I have done. I know you are smart people and are going to make the right decision. Please don't forget. This is a free country and you have a free choice to elect someone that everyone can trust. When election day comes, please don't waste your vote. I trust that you will elect a person who can do good for CCBA and our Community, and who has the experience in the Chinese-American way of life to lead and deal with government officials.

Before you vote, please compare my record with that of the other candidates. When you give me a vote, you are voting for a progressive CCBA, and hope for our new immigrants and their children's future. America is a land of opportunity. Let us unite together to give our people an opportunity to fulfill their dream.

I would like to rephrase a quote from a famous US president — Ask not what CCBA can do for me, ask what I can do for CCBA and the Chinese Community.

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Sampan

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CALENDAR/NEWS

NEWS IN BRIEF

Neighborhood Council To Hold Election Nov. 30

The Chinatown Neighborhood Council will hold its annual election Nov. 30 at the Fleet Bank at the corner of Harrison Avenue and Beach Street in Chinatown. Voting will take place from 9 A.M. to 5 P.M.

Non-Asian residents of Chinatown and all Asians permanently residing in the state are eligible to vote in the election. Voters must be 16 years of age or older and should bring address verification. Younger voters should also bring age verification.

Seven new Council members will be elected to three-year terms in the coming election. Three seats are open in the "organization" category, one in the "agency," one in the "business," and one in the "other." Every year seven of the Council's 21 seats are up for reelection. Current members

whose terms expire this year can run for reelection.

RELIGION

Meditation Retreat At Quincy Temple

The Thousand Buddha Temple at 55 Mass Ave. in Quincy will hold a Meditation Retreat Nov. 27-30 (Thanksgiving holiday).

The retreat offers an opportunity for participants to recharge themselves through extended meditation practices, including sitting, walking, chanting, and dharma talks (Chinese and English) by the retreat masters.

The combination of these practices helps participants relax their body and mind, let go of their attachments, and liberate their mind.

The retreat, which is open to individuals who are interested in benefiting from the guidance of two outstanding teachers, will be conducted by

Masters Heng Sure and Heng Chao from the Ten Thousand Buddha City of California. Both Masters Heng Sure and Heng Chao have over 15 years of intensive training under the late Grand Master Hua, the founder of the Ten Thousand Buddha City.

Masters Heng Sure and Heng Chao are the first (and probably the most recent) American monks who have made the historical pilgrimage from LA to San Francisco. Master Heng Sure performed this great deed by making prostration every three steps. Master Heng Chao served as the Dharma Protector along the way. It took them almost three years to complete this deed. Master Heng Sure is currently a Ph.D. candidate at UC-Berkeley. Both Masters speak fluent Chinese and English.

Although there is no fee for the event, an \$80 donation to defray costs is suggested for those who want to complete the four-day retreat.

For additional information call the Ten thousand Buddha Temple at (617) 773-7745, or the Massachusetts Buddhist Association at (617) 863-1936.


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《受傷及勞工賠償》
座談會

最近一年多時間以來，華人前進會工人互助中心接觸了將近二十宗有關工傷及勞工賠償的案件。由於種種複雜原因，有絕大部份的案主不能得到解決，當事工友的正當權益受到很大損失。經由工人互助中心多方設法策劃和籌備，現定於

本月八日星期六下午一時至三時，在前進會會址，華埠夏利臣街三十三號三樓，舉辦《受傷及勞工賠償》座談會。會上將結合部份工友的例子，來討論遇到在工作受傷時，如何運用法律的知識正確進行處理，如傷事件。工人中心聯絡到一位資深律師，將會協助解答一些問題。希望社區工友踴躍參加，能獲得啟發和協助，保障自己的權益。

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聯系請電：357-4499。

華人天主教會主辦餐會
感謝王景藩神父、梁慧鴻修女

波士頓華人天主教會於十一月二十九日（星期六）下午五時半在華埠龍鳳酒家舉行感恩餐會。一方面慶祝王景藩神父晉鐸三十週年，另一方面歡送梁慧鴻修女。餐券每位十五元，查詢可到華人牧民中心高德神父 Rev. Como, 陳建立主席 Peter Chan, 電話：482-2949。

王神父任教康州費非大學，每月首星期六為國語組主持彌撒，也

定期為粵語組及布樂頓區教友舉辦神修、退省活動。最近一次在八月，主題是「為什麼好人經常吃苦」，講道動人。王神父是耶穌會士，也協助紐約州的教友福傳。

梁修女屬瑪利亞方濟傳教修女會，曾往非洲傳教多年，九五年到波士頓深造，協助此間華人教會組織成年慕道班及為堂區議會舉行一系列福傳、牧民、內部組織成長講座。明年初將回亞洲接受新的傳教任命。

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Curriculum Specialist

(Grant-Funded MCCC/MTA Professional Position)

Resp: The Curriculum Specialist will work with faculty in developing new teaching/learning strategies and will train faculty/staff in new methodologies for "at risk" students. Knowledge of student-centered approaches, including Classroom Action Research (CAR), supplemental instruction, critical thinking and collaborative learning communities, is required.

Qualif: Master's Degree in Instructional Design or related field and experience in providing instructional design services to faculty; specific knowledge of methodologies, such as Classroom Action Research (CAR), supplemental instruction, critical thinking and collaborative learning communities; general knowledge of and experience in student-centered learning methodologies and outcome assessment; experience using technology in the teaching/thinking learning process and working in an urban college is preferred.

Salary: \$36,826.00 - \$38,054.00

Counselor/Chelsea Campus

(MCCC/MTA Professional Position)

Resp: Counselor is responsible for providing individual and group, academic, career, social and personal counseling to students. Consultation to Faculty and Staff, Administration and Interpretation of Psychometric Instruments; Responding to Psychological Emergencies; Design, Implementation and Evaluation of student development programs.

Qualif: A Master's Degree in Counseling, Psychology, MSW or related degree; Licensed Mental Health Counselor certificate required. Two years' experience in providing individual and group counseling services is preferred as well as experience in working with diverse student populations. Bilingual skills preferred.

Salary: \$31,918.00 - \$34,373.00

Staff Assistant/Title III Project

(Grant-Funded - Part-time)

Resp: Provide administrative support to Title III Project Coordinator and staff working on the Project; will word process, prepare and maintain, correspondence, documents and reports, financial records, utilizing spreadsheets. Maintain records, such as purchase orders, invoices payments, handle inventories of equipment and software. Assist in scheduling and notifying participants of meetings and workshops and perform other related duties as assigned.

Qualif: Demonstrated ability to use Microsoft Office, particularly Word and Excel. Experience in use of office equipment, such as photocopiers and fax, voice-mail, e-mail and the Internet preferred. Communication skills, both oral and written, a must. Candidates must be service oriented, with the ability to work as a member of a team in a diverse college community.

Salary: \$13.51/hr for 18.5 hrs per week (will work morning hours)

Starting date for all positions: November 7, 1997.

To apply, please send resume and cover letter to: Mary C. Provo, Director of Human Resources, Bunker Hill Community College, 250 New Rutherford Ave., Boston, MA 02129-2991.

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South Cove Community Health Center has been serving the Asian-American Community in the Greater Boston area since 1972. We have a strong commitment to making health and preventive care linguistically and culturally accessible to patients/clients. We are currently looking for qualified bilingual individuals to fill the following positions.

HEALTH EDUCATOR/OUTREACH WORKER

Develop, adapt and implement health education materials; conduct workshops and counseling especially in Tobacco Control Project. Outreach for the health center events. College degree preferred with experience in public health. Good communication skills. Computer literate. Bilingual in English and Cantonese Chinese, with Vietnamese a plus.

COLLECTION COORDINATOR

Coordinate the health center's self-pay and 3rd party reimbursement operations. Responsible for staying aware of all current 3rd party reimbursement procedures. A bachelor's degree is preferred or equivalent experience in outpatient medical billing. Strong organizational and interpersonal skills. Bilingual in English and Chinese required.

Resumes for qualified bilingual health care providers and staff are always welcome to provide culturally competent services.



Please send resume to: Personnel
South Cove Community Health Center
145 South Street, Boston, MA 02111.

Or Fax: (617) 521-6799

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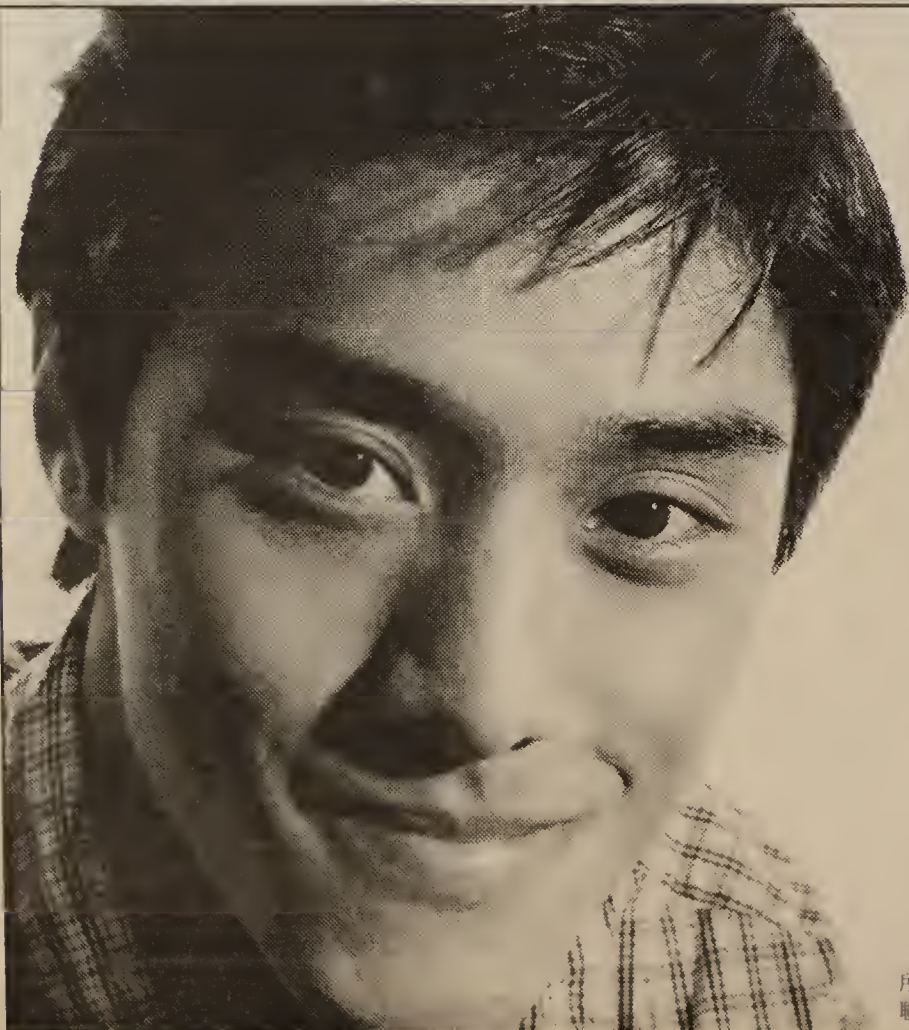
QUALIFICATIONS: B.S. in Environmental Science, Engineering or related field, a M.S. is preferred. A minimum of 8-10 years of progressive experience in an environmental field; extensive knowledge of federal and Massachusetts environmental regulations. Ability to lead a team of professionals to peak performance.

SALARY: \$57,000 - \$76,000 depending on experience. Please submit resume by November 14, 1997.

Please send resume to the Human Resources Office

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中國電影批評界的「唐·吉訶德」

左舒拉

唐娜·李

一九九七年十月十八日，來自中國的著名電影評論家左舒拉先生在哈佛大學燕京圖書館以《中國電影現狀淺析》為題舉辦講座，受到本地聽眾熱烈歡迎。講演者左舒拉首先對中國大陸電影導演新老交替的情況做了分析介紹，從中國幾代導演的作品及其本身經歷的對比分析中論證了中國電影在藝術與人文價值上的優劣短長，尤其對大陸電影與台灣電影的藝術特色所做的比較分析中揭示出兩岸導演的文化差異和藝術差別，引起了聽眾的極大興趣。例如：他通過影片分析指出張藝謀電影的「造勢」傾向及陳凱歌電影故做姿態以便先聲奪人的提法。和對侯孝賢、李安那種對電影不動聲色的控制的總結。使坐滿燕京圖書館的小會議室的幾十位聽眾感到新穎、獨特、很吊胃口。左舒拉還回答了大家的提問，討論氣氛熱烈。

左舒拉現為中國電影家協會會員、影評學會會長，《電影藝術》雜誌副編審。他是目前中國大陸最富盛名的電影批評家，其文風尖銳犀利、一針見血，令讀者過目不忘。左舒拉對中國電影所作的中懇批評，一經發表，往往被海外華文報刊爭相轉載，如美國《中報》、香港《電影雙周刊》、台灣《當代》雜誌和《中國時報周刊》都曾刊有他的文章出現。他對大陸電影名家的評論品足，分析批評的文章已結集出版，極受歡迎。他對於一些名家，如張藝謀、陳凱歌、田壯壯、姜文等人的為人及作品的分析所作的一系列長篇報導，曾在八十年代引起過轟動效應。

左舒拉為人誠懇、耿直，為文敢於直言不諱，不但給讀者留下了深刻的印象，也為他豎立了一些對立面，在中國還常常開罪某些名流，引起了一些人的不快。

由於左舒拉文筆犀利、批評尖銳，在中國大陸被評論界稱為是中國電影批評界的「唐·吉訶德」，他寫文章不留情面，不怕得罪名流，像一個獨行俠，懷揣一隻不足五寸的鋼筆，獨往獨來，在娛樂圈里衝鋒殺殺。但中國目前缺乏正常的批評環境，很少有人敢像左舒拉這般直抒胸臆，大部分影評人都喜歡沾著糖水，去寫一些甜膩膩的吹捧文章。冷不防，斜刺里殺出一個唐·吉訶德式的人物左舒拉，揮舞著不足五寸的「長



左舒拉（左）在哈佛大學燕京圖書館研討會上，右起為旅美大陸影視導演沈小華和中國問題研討會召集人潘強。

槍」，硬把某些名家精美的包裝戳破一個洞，套句電影行話說就是讓他們「穿幫」。

中國傳統上就有為名人諱、為君子諱的習慣。無論評作品還是寫人物均是幾十年一貫制，非白既黑，好則十全十美，壞則十惡不赦，寫的人和被寫的人都已習慣。一味歌功頌德的多，大象眼裡都揉不得沙子，突然莽莽撞撞地殺出了個「唐·吉訶德」，打破了人們幾十年的寫作和閱讀習慣，自然就有人容他不下。

左舒拉正直的為人和尖銳的文風既為他帶來了名聲，也為他惹了禍，不少名流對他及恨又怕。這兩年他由於寫批評文章被人罵過，接到過恐嚇電話，甚至因為在文章中批評一位明星演技差，而在一個公開場合被那人拳打腳踢。後來還是在法庭的強制下，那個明星才被迫對左舒拉賠禮道歉，賠償經濟損失。因為他敢於直言，官方也不喜歡他，最近中國中宣部長丁關根抓了幾個樣板影片，其中有部影片叫《紅河谷》，專門發紅頭文件指示各新聞單位只許說好不許說壞。大家都唯唯諾諾，違心地一味吹捧，偏偏又是左舒拉寫出一篇批評文章。通過細緻的分析說理指出《紅河谷》的一系列不足。

在此講座上，他也專門提到《紅河谷》，認為難精品還有不少距離，將本可拍成具有史實意義和西藏民族特色的影片「糟改」成了一部花里胡哨的港式商業片。公開與中宣部唱反調，自然惹得官方不快。在一片頌歌聲中奏出了唯一一個不和諧音。

左舒拉認定「信言不美，美言不信」。認為獨立人格、自由思想是批評家起碼的品質。他堅決反對現在批評界風行的「情人眼裡出西施」和「醉翁之意不在酒」不良風氣，一定要堅持有一說一、有二說二，這當然就被人們認為是不識時務。但同行間也有主持公

道者出驚人之語：「像左舒拉這種唐·吉訶德式的人物在中國不是太多，恰恰是太少，難道我們連這僅僅的一個都不能容忍嗎？」

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又本刊歡迎各界投稿、來信、及提供有關亞裔社區的消息。

響應「美國戒煙日」

華人醫務中心二十日設攤提供戒煙資料及一氧化碳測量。
華人醫務中心為響應美國防癌協會一年一度之美國戒煙日，將於本月二十日（星期四），上午九時半至下午一時，於華埠夏利臣街六十一號富利銀行門前，設置攤位，為社區人士免費測量對人體有害的一氧化碳含量及派發健康教育資料。希望大眾能放棄吸煙，支持戒煙活動。

如果您符合特定條件

每月電話帳單至少可省下\$9.50

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根據兩項聯邦低收入戶協助計劃，您將可獲得電話帳單付費減免補助，此兩項計劃由Bell Atlantic 電話公司接收執行，名稱為 Bell Atlantic LifeLine Telephone Assistance 及 Link-Up America。

- Bell Atlantic LifeLine 計劃**

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Transitional Assistance to Families with Dependent Children (TAFDC)

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MassHealth (Medicaid) 麻州醫藥咭

Food Stamp Benefits 糧食卷

Fuel Assistance 燃料補助

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1-888-382-6500

Bell Atlantic

社區活動及簡訊

《受傷及勞工賠償》
座談會

最近一年多時間以來，華人前進會互助中心接觸了將近二十宗有關工傷及勞工賠償的案件。由於種種複雜原因，有很大部份的案子不能得到解決，當事人的權益受到很大損失。經由工人互助中心多方設法策劃和籌備，現定於

本月八日星期六下午一時至三時，在前進會會址，華埠夏利臣街三十三號三樓，舉辦《受傷及勞工賠償》座談會。會上將結合部份工友的例子，來討論遇到在工作上的受傷事件，如運用法律的知識正確進行處理，律師、工會、保險公司、勞工權益等，將會協助解答一些問題。希望社區工友踴躍參加，能獲得啟發和協助，保障自己的權益。

聯絡人：張福全。
電話：357-4499。

華人天主教會主辦餐會
感謝王景藩神父、梁慧鴻修女

波士頓華人天主教會於十一月二十九日（星期六）下午五時半在華埠龍鳳酒家舉行感恩餐會。一方面慶祝王景藩神父晉鐸三十週年，另一方面歡送梁慧鴻修女。餐券每位十五元，查詢可到華人牧民中心高神父 Rev. Como, 陳建立主席 Peter Chan, 電話：482-2949。

王神父任教康州費非大學，每月首星期六為國語組主持彌撒，也

定期為粵語組及布樂頓區教友舉辦神修、退省活動。最近一次在八月，主題是「為什麼好人經常吃苦」，講道動人。王神父是耶穌會士，也協助紐約州的教友福傳。

梁修女屬瑪利亞方濟傳教修女會，曾往非洲傳教多年，九五年到波士頓深造，協助此間華人教會組織成人慕道班及為堂區議會舉行一系列福傳、牧民、內部組織成長講座。明年初將回亞洲接受新的傳教任命。

華人醫務中心舉辦
流行性感官預防注射

日期：十一月十一日（星期二）上午九時三十分至十一時三十分
十一月十三日（星期四）上午九時三十分至十一時三十分
十一月十四日（星期五）上午十時至十二時

地點：波士頓華盛頓街八八五號華人醫務中心

查詢請電：617-482-7555

接受注射者：凡年齡六十五歲或以上，或有慢性心臟病和肝病，或有長期病患，例如糖尿病、腎病、嚴重貧血病症等。此外，需照料以上人士或與其共同生活者，均必須接受注射。

接受預防注射者請注意：華人醫務中心病人免費（登記時請攜帶華人診症藍咭），其他人士：七元現款（請於當天登記時繳交）。

Curriculum Specialist

(Grant-Funded MCCC/MTA Professional Position)

Resp: The Curriculum Specialist will work with faculty in developing new teaching/learning strategies and will train faculty/staff in new methodologies for "at risk" students. Knowledge of student-centered approaches, including Classroom Action Research (CAR), supplemental instruction, critical thinking and collaborative learning communities, is required.

Qualif: Master's Degree in Instructional Design or related field and experience in providing instructional design services to faculty; specific knowledge of methodologies, such as Classroom Action Research (CAR), supplemental instruction, critical thinking and collaborative learning communities; general knowledge of and experience in student-centered learning methodologies and outcome assessment; experience using technology in the teaching/thinking learning process and working in an urban college is preferred.

Salary: \$36,826.00 - \$38,054.00

Counselor/Chelsea Campus

(MCCC/MTA Professional Position)

Resp: Counselor is responsible for providing individual and group, academic, career, social and personal counseling to students. Consultation to Faculty and Staff, Administration and Interpretation of Psychometric Instruments; Responding to Psychological Emergencies; Design, Implementation and Evaluation of student development programs.

Qualif: A Master's Degree in Counseling, Psychology, MSW or related degree; Licensed Mental Health Counselor certificate required. Two years' experience in providing individual and group counseling services is preferred as well as experience in working with diverse student populations. Bilingual skills preferred.

Salary: \$31,918.00 - \$34,373.00

Staff Assistant/Title III Project

(Grant-Funded - Part-time)

Resp: Provide administrative support to Title III Project Coordinator and staff working on the Project; will word process, prepare and maintain, correspondence, documents and reports, financial records, utilizing spreadsheets. Maintain records, such as purchase orders, invoices payments, handle inventories of equipment and software. Assist in scheduling and notifying participants of meetings and workshops and perform other related duties as assigned.

Qualif: Demonstrated ability to use Microsoft Office, particularly Word and Excel. Experience in use of office equipment, such as photocopiers and fax, voice-mail, e-mail and the Internet preferred. Communication skills, both oral and written, a must. Candidates must be service oriented, with the ability to work as a member of a team in a diverse college community.

Salary: \$13.51/hr for 18.5 hrs per week (will work morning hours)

Starting date for all positions: November 7, 1997.

To apply, please send resume and cover letter to: Mary C. Provo, Director of Human Resources, Bunker Hill Community College, 250 New Rutherford Ave., Boston, MA 02129-2991.

Bunker Hill Community College is an Affirmative Action/Equal Opportunity Employer. Minorities, persons with disabilities and others are strongly encouraged to apply.

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South Cove Community Health Center has been serving the Asian-American Community in the Greater Boston area since 1972. We have a strong commitment to making health and preventive care linguistically and culturally accessible to patients/clients. We are currently looking for qualified bilingual individuals to fill the following positions.

HEALTH EDUCATOR/OUTREACH WORKER

Develop, adapt and implement health education materials; conduct workshops and counseling especially in Tobacco Control Project. Outreach for the health center events. College degree preferred with experience in public health. Good communication skills. Computer literate. Bilingual in English and Cantonese Chinese, with Vietnamese a plus.

COLLECTION COORDINATOR

Coordinate the health center's self-pay and 3rd party reimbursement operations. Responsible for staying aware of all current 3rd party reimbursement procedures. A bachelor's degree is preferred or equivalent experience in outpatient medical billing. Strong organizational and interpersonal skills. Bilingual in English and Chinese required.

Resumes for qualified bilingual health care providers and staff are always welcome to provide culturally competent services.



Please send resume to: Personnel
South Cove Community Health Center
145 South Street, Boston, MA 02111.

Or Fax: (617) 521-6799
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Regional Primary & Preventive Care Provider Serving the Asian Community

Chief of Environmental Management

The Massachusetts Port Authority is currently seeking applicants for the position of Chief of Environmental Management. This position will report to the Director of Capital Programs. This successful candidate will be responsible for ensuring the Authority's compliance with all applicable environmental regulations and best management practices by identifying potential environmental impacts of the Authority's activities and remedial impacts where necessary, and taking steps to prevent future environmental impacts at all Massport facilities. This will include regulatory filings, design, construction and operation of all remediations to meet Massachusetts Contingency Plan (MCP) requirements and oversight of an aggressive pollution prevention program including development and implementation of a strategy to minimize potential pollution from Massport and tenant activities. This person will also provide all forms of environmental technical expertise as needed by all departments.



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candidates to
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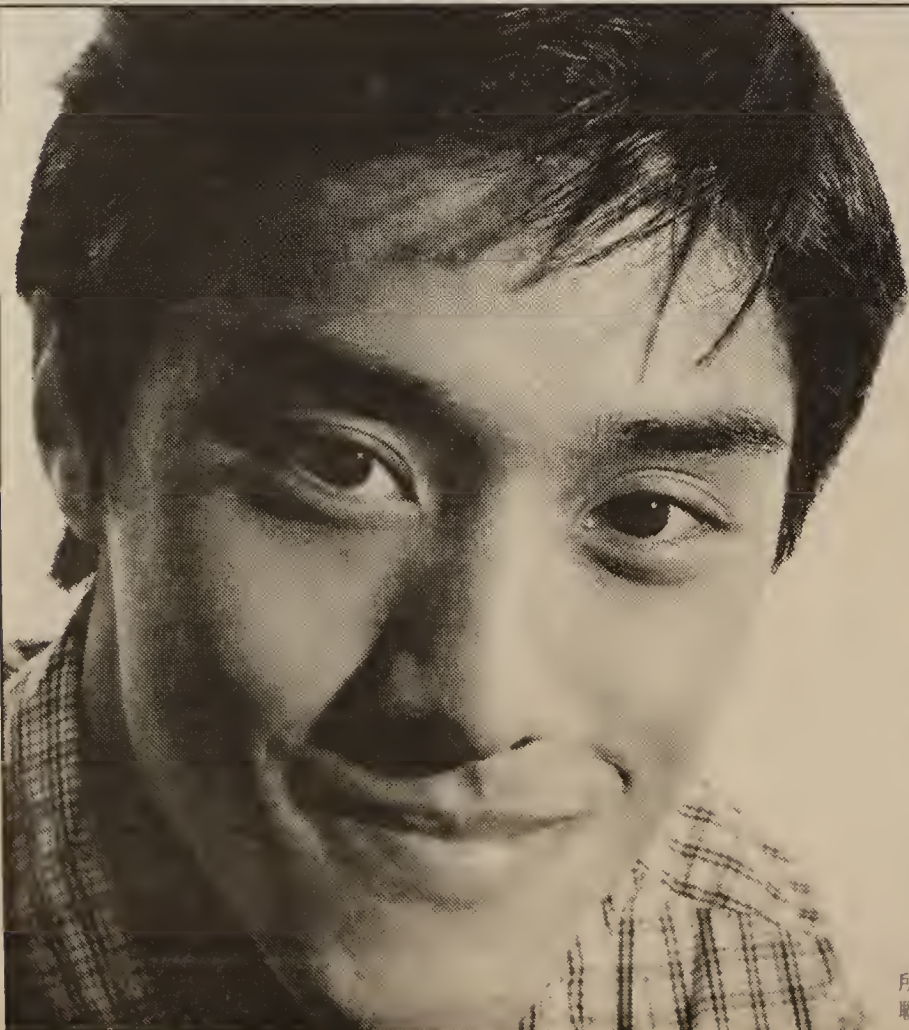
QUALIFICATIONS: B.S. in Environmental Science, Engineering or related field, a M.S. is preferred. A minimum of 8-10 years of progressive experience in an environmental field; extensive knowledge of federal and Massachusetts environmental regulations. Ability to lead a team of professionals to peak performance.

SALARY: \$57,000 - \$76,000 depending on experience. Please submit resume by November 14, 1997.

Please send resume to the Human Resources Office

MASSPORT

Ten Park Plaza, Boston, MA 02116



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www.bankboston.com

中國電影批評界的「唐·吉訶德」

左舒拉

唐娜·李

一九九七年十月十八日，來自中國的著名電影評論家左舒拉先生在哈佛大學燕京圖書館以〈中國電影現狀淺析〉為題舉辦講座，受到本地聽眾熱烈歡迎。講演者左舒拉首先對中國大陸電影導演新老交替的情況做了分析介紹，從中國幾代導演的作品及其本身經歷的對比分析中論證了中國電影在藝術與人文價值上的優劣短長，尤其對大陸電影與台灣電影的藝術特色所做的比較分析中，揭示出兩岸導演的文化差異和藝術差別，引起了聽眾的極大興趣。例如：

槍，硬把某些名家精美的包裝戳破一個洞，套句電影行話說就是讓他們「穿幫」。

中國傳統上就有為名人諱、為君子諱的習慣。無論評作品還是寫人物均是幾十年一貫制，非白既黑，好則十全十美，壞則十惡不赦，寫的人和被寫的人都已習慣。一味歌功頌德的多，大象眼裡都揉不得沙子，突然莽莽撞撞地殺出了個「唐·吉訶德」，打破了人們幾十年的寫作和閱讀習慣，自然就有人容他不下。

左舒拉現為中國電影家協會會員、影評學會會長、《電影藝術》雜誌副編審。他是目前中國大陸最富盛名的電影批評家，其文風尖銳犀利，一針見血，令讀者過目不忘。左舒拉對中國電影所作的中懇批評，一經發表，往往被海外華文報刊爭相轉載，如美國《中報》、香港《電影雙周刊》、台灣《當代》雜誌和《中國時報周刊》都曾刊有他的文章出現。他對大陸電影名家的評論品足，分析批評的文章已結集出版，極受歡迎。他對於一些名家，如張藝謀、陳凱歌、田壯壯、姜文等人的為人及作品的分析所作的一系列長篇報導，曾在八十年代引起過轟動效應。

左舒拉為人誠懇、耿直：為文敢於直言不諱，不但給讀者留下了深刻的印象，也為他樹立了一些對立面，在中國還常常開罪某些名流，引起了一些人的不快。

由於左舒拉文筆犀利、批評尖銳，在中國大陸被評論界稱為是中國電影批評界的「唐·吉訶德」，他寫文章不留情面，不怕得罪名流，像一個獨行俠，懷揣一隻不足五寸的鋼筆，獨往獨來，在娛樂圈里衝鋒殺殺。但中國目前缺乏正常的批評環境，很少有人敢像左舒拉這樣直抒胸臆，大部分影評人都喜歡沾著糖水，去寫一些甜膩膩的吹捧文章。冷不防，斜刺裡殺出一個唐·吉訶德式的人物左舒拉，揮舞著不足五寸的「長

左舒拉（左）在哈佛大學燕京圖書館研討會上，右起為旅美大陸影視導演沈小華和中國問題研討會召集人潘強。



在此談話會上，他也專門提到《紅河谷》，認為離精品還有不少距離，將本可拍成具有史實意義和西藏民族特色的影片「糟改」成了一部花里胡哨的港式商業片。公開與中宣部唱反調，自然惹得官方不快。在一片頌歌聲中奏出了唯一一個不和諧音。

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又本刊歡迎各界投稿、來信、及提供有關亞裔社區的消息。

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凡接受以下社會福利者，皆可申請此兩項計劃：

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需供養兒童之家庭補助金
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Food Stamp Benefits 糧食卷
Fuel Assistance 燃料補助

申請人需經過渡補助部或燃料補助麻州辦事處審核。如果您符合上述條件，或需要其他諮詢，請於週一至週五上午七時半至下午八時，或週六上午八時半至下午五時，向Bell Atlantic 客戶服務部洽詢。

1-888-382-6500



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過去五年間，華美福利會培訓的許多學生從中國城的英語班成功地過渡到職業訓練、就業工作和社區大學。今年，有三人選擇了本地四年制大學繼續深造之路。他們每個人的故事都是堅持不懈周計劃的典型，不斷地妥善處理職業、家庭和上學的關係，適應新的語言與環境的挑戰，從而在今年五月獲得了邦克丘社區學院的大專文憑，並轉入四年制大學。每名學生在如何取得成功方面又有不同的特點。

勇攀高峰

來自中國深圳（一個臨近香港迅速發展的城市）的林日文於一九八三年二月一日來到美國。「在我十七歲時，我被迫向才就讀了一年的高中告別，因為在父親去世後，我必須幫助母親維持家庭生計。後來，我在生產線上工作了四年。雖然我每天工作後都精疲力盡，還是在業餘時間堅持學習。花了四年時間，我終於在一九八八年獲得高中文憑。此外，我還學了電腦、會計和打字。」

像其他移民一樣，日文來美國是為了尋求更好的生活。她意識到受教育是她進入美國社會的門票：「如果不學習，我的境況將不會好轉。在中國，人們愛靠台底交易辦事，政府機關的腐敗令人難以容忍，因此我幾乎沒機會改進自身，但我希望開發我的智慧。在來美國僅兩周之後，她就發現了華美福利會和英語過渡計劃，這可以幫助她籌劃未來。」「該計劃鼓勵我上大學，這是我以往不敢奢望的。在中國，我根本沒希望進大學。」

林日文在大學英語入學考試中取得了幾乎滿分之後，她開始到邦克丘學院學習。但儘管她的英語已經不錯，大學的常規英語課仍不簡單。「大學的寫作尤其難。我不知道寫什麼，也不了解美國，我剛切來乍到。」

她這門課的成績得了B，同一學期她在波士頓社區發展行動(ABCD)完成了一門辦公室技能訓練課。這些經歷使她能從事一些數據輸入和辦事員工作。她同時仍在邦克丘學院半時學習，但最後三個月她轉為全時學生，以使她能在今年五月畢業，得到了商業會計學位。過去一年間，日文在 Everett 的一間會計辦公室半職工作，作記錄、準備財政報告和辦理個人所得稅。今年秋



季開始，她繼續在東北大學學習會計專業。「幾乎我的所有邦克丘學院的學分都被接受了。我希望有一天能成為一名有執照的會計師，可能會在華埠工作，以利用我的雙語技能。」

經過過與丈夫分居中美兩國，有一個六歲小女兒的林日文也談到宗教在她生活中的重要性。「我經常去波士頓華人佈道會。我感到獲得了某些收穫，我不想讓生活混沌不清。」她的心是鏗而不含繼續學習。「你永遠不會太老。」

創新之旅

吳賽飛的美國之旅很有代表性，雖然與林日文的移民經歷略有類似。她結婚後與丈夫長久分別，在從邦克丘學院畢業前數次進行回中國探親之旅，而她仍獲得了電腦與數學的大專文憑。吳賽飛於一九九二年四月從浙江寧波（靠近上海的城市）來到美國，移民之前她在那裡是一名初中數學教師。她並不願意離開丈夫，他在一家建築公司有一份會計師的很好職業。「但我們別無選擇，移民要排很長時間的隊。如果我留在中國，我可能要失去來美機會的風險。」在她到這個國家的第一年里，她在波士頓地區的幾家中餐館當招待。「我不太明白顧客們的話，因此我知道必須堅持學習。」

一年之後，吳賽飛進入華美福利



會的英語過渡計劃改善英文。在第一期課程結束時，她正期待自己的第一個孩子誕生，並且參加了邦克丘的英語入學考試，分數足以使她開始該學院的常規學業課程。在一九九三年的第一個學期中，她是全時學生，選修了兩門電腦課，一門計算和一門大學寫作課，後者被許多英語非母語的學生認為是最難的課程之一。「學院英文課對我來說是一個挑戰。我剛來美國時，嘗試閱讀英文小說，但感到很困難。幸運的是我在邦克丘遇到一位很好的文學教師。他要求非常嚴格，強迫我們每周讀一本書。我覺得更有信心也很喜歡此方式，後來我又選了同一位教師的另一門英語課。」

賽飛盼望她仍在中國的丈夫能在今年底或明年年初與她及如今已經三歲半的女兒團聚。「我們經常寫信、通電話。我告訴他移民來此之前就要學英語、讀書和看英文電影。」今年九月起，她在麻州大學波士頓分校作為半時學生繼續深造，同時仍在一間科技公司擔任生產操作員工作。「我會選數學專業，但仍會學一些電腦課程。我想對我來說獲得該大學學歷是很容易的事。我現在更加信心百倍。儘管英語並不是我的第一語言，我仍然希望有朝一日還能當一名教師。」

從頭開始

薩蒂蓬(Suttipong Sukthampan)從泰國到波士頓的旅程則更加不同，從華美福利會的英文班到邦克丘學院再到薩州立學院，他自今年九月起在那裡學習電腦科學專業。雖然已經在祖國獲得統計學大學學歷，薩蒂蓬卻決心從頭開始。他的目標是獲得另一個學士學位，然後再取得電腦科學碩士學位。

自一九九三年一月來到美國

之後不到一年，他就加入了華美福利會的



英語過渡計劃。「我覺得自己的英文還不夠好，該計劃幫助我在一九九四年七月進入了邦克丘學院。」來美之後，他在一家泰國餐館當招待，因為他的叔叔是那裡的股東，該職業也有助於他改進英語和多交朋友。「當我工作時可以改進英語聽說能力。我也從顧客那裡學到許多知識，有些人成了我的朋友。」

在薩蒂蓬進入邦克丘之後，他必須上一些英文課。「似乎我已學過這些課，因而我成績不錯，以致老師鼓勵我去上普通大學課程。我選擇了電腦科學，因我有那經驗背景。」他曾經在曼谷的一家法律辦公室做過電腦程式員的工作。「我在這裡學了不同的電腦語言，從C語言和PASCAL開始，我過去的學習對我很有幫助。」

他表示，在他為獲得大專文憑而學習的三年中，他從未想過半途而廢。「教育會為我的生活創造更多機會。知識越多，挑戰越多，你能獲得的職業機會也越多。英文是開門的鑰匙，如果你沒有這把鑰匙，你會失去許多機會。我很幸運在邦克丘能遇到一些好老師，他們耐心地回答我的所有問題。我希望能在麻州大學波士頓分校獲得電腦科學碩士學位。我不知何時能完成，

告誡後人

但這是我的目標。當問起這三名學員有何忠告可提供給正在華美福利會學習英文的新移民成人學生時，吳賽飛說：「重要的是堅持學習，我從未想放棄學英文，我學習很努力（以獲得大專學位），我就是喜歡學習知識。」林日文說她非常實際：「我改換了專業從心理學到管理到會計。我認為會計或電腦科學是新移民們容易進入的領域。你應該永遠爭取取得，但不要把分數看得太重。分數並不代

表一切。如果我已盡力而為，那麼我將會實現目標。薩蒂蓬對亞裔男性移民有所忠告，他們許多人發現很難離開在餐館打工以便掙錢養家的生活，因此無法上學讀書。我要說應該同時兩樣兼顧，接受教育同時在餐館做工。我不會想象到了四、五十歲年紀還會在餐館幹下去，我必須掌握更高階層工作的技能。你必須設想將來而不能只顧眼前。假如你說只是希望有份工作，我想建議你為自己增加更多機會。」

(原文 Richard Goldberg, 憶譯)

“上個星期五，我從沒聽到過有直接存入服務。這個星期五，我的薪水支票將自動存入我的波士頓銀行帳戶，我不必再匆匆趕去銀行了。”

設立一個基本支票帳戶，您每月需支付的服務費最低只是\$1.50。請到銀行的任何分行辦理，或打電話至1-800-2-BOSTON。

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Pine Street Inn, New England's best-known provider of services to homeless men, women and children, has a number of openings:

40-HOUR BOSTON NIGHT CENTER COUNSELOR (8:15PM-6:45AM) to assist guests at the Boston Night Center in assessing the services we provide, intervene with issues relative to substance abuse, provide education and assistance around HIV prevention, and provide assistance with program and permanent housing issues. High School Diploma, or ability to demonstrate equivalent life experience, and ability to talk/listen in a nonjudgmental way required. Driver's license, CPR certification, bilingual preferred. Req#97-73.

40-HOUR CLOTHING SERVICES COORDINATOR to communicate with customers and develop inbound and outbound schedules. You must have good judgment and decision-making ability. Responsibilities include all shipping, receiving, making deliveries to shelter clothing rooms, and maintaining computer inventory system and orderly warehouse operations. Must have high school diploma or equivalent certification, MA driver's license, competency in computer applications, minimum of 3 years of warehouse experience required, and ability to lift 40 lbs. College degree preferred. Req#97-87.

40-HOUR PREP COOK (TUES.-SAT. 10:30AM-7:00PM) to assist in advance food preparation and participate in cooking, deliveries, and service of meals for guests and staff. 1-2 years cooking and food preparation experience, preferably in an institutional setting. Must have high school diploma or equivalent certification and strong reading and writing skills. Req#97-123.

RELIEF KITCHEN AIDE (VARIABLE SHIFTS/ HOURS) to assist in delivery and service of meals. Responsible for keeping kitchen areas well maintained at all times. Minimum of 1 year working in a food service environment required. Req#RKA

RELIEF STOCK DRIVER (5:30AM-2:00PM) Responsibilities include receipt and proper storage of food, supplies; driving assignments as scheduled. A valid MA driver's license, effective oral and written communication skills, and 2 years driving experience. Req#RSD

We offer a comprehensive benefit package for 40-hour positions. Applicants are asked to send a cover letter and resume, including Req# for: Pine Street Inn, Human Resources Department, 434 Harrison Avenue, Boston, MA 02118. AA/EOE.

華埠社區反對紅燈區卷土重來

【本報訊】「紅燈區」是否會卷土重來？這是個令波士頓華埠社區十分關心的問題。在十月九日於華埠昆士小學舉行的公開聽證會上，幾乎坐滿餐廳的社區民衆向波士頓市政府執照局等有關部門負責人，以及申請開設或擴大色情行業的業主們表示了堅持的反对之聲。

近期，現設在華盛頓街六四零至六四四號的「自由」色情書店，向市府提出擴大營業申請，另一家新的色情行業準備在該書店的二樓開辦「Deja Vu Showgirls」脫衣舞廳，包括一個二百四十六座的脫衣舞劇院，以及十八個可有裸女陪同的私人包廂，該店將不出售酒類，顧客年齡需十八歲以上，營業時間是每日上午十一時至凌晨二時。

申請開此色情舞廳的業主在全美各城市擁有四十五家Deja Vu俱樂部，也準備將其生意擴展到波士頓，而允許開辦此類成人娛樂業的地段只有華埠的華盛頓街一帶的紅燈區。

在聽證會上，到會社區民衆力陳

紐英崙中華公所之我見

梁添光

中華公所號稱僑社之最高組織，的確有其歷史根源和事實的存在，中華公所七十四年來，默默耕耘，任勞任怨，現在屬下團體會員達三、四十個，在紐英崙地區來說，沒有其他僑團所能取代，中華公所為廣大僑胞做了很多工作，辦了很多事情，尤其在興建房屋方面，如大同村、天滿村、華福樓等，基本解決我們僑胞當時大鬧屋荒之問題，屬下僑團也提供社區多元化服務。

但時移世易，僑社之架構和結構，僑社之需求，都起著很大之變化，南粵社區議會之出現，也嚴重影響中華公所之領導地位及在政府與僑社之間橋樑作用，加上中華公所近年之風風雨雨，公所之用人等，都有某些被非議之處，要擺脫此陰影，中華公所必須從本身著手，樹立好形象，有所改革，以下為我的一些淺見：

一、中華公所要樹立好形象，首先要選賢納能，自身要有好的辦事班子。

中華公所日常之運作主要是主席和職員們擔當，因此，主席、職

色情行業為鄰區治安聲譽帶來的危害，堅決反對新的色情行業在波士頓華埠登陸。而該色情行業的業主及律師也竭力爭辯，說在指定的成人娛樂區域內開設此行業是完全合法的，並指出現任波士頓市執照局負責人的羅燕玲對此懷有偏見，因為她的華裔背景並曾任市長的亞裔政策顧問，與華埠社區關係密切，所以會有意支持坦護華埠一方。

緊臨華埠的華盛頓一帶是波士頓市唯一的成人娛樂業區域，在色情業與旺年代，招引來的妓女嫖客毒販對當地治安威脅極大，也使華埠的聲譽倍受玷污，使許多人對此地區望而生畏，不敢前來，影響了華埠其他生意的發展和周圍居民的安危。近幾年來，由於華埠社區的覺悟與團結，對色情業進行堅決抵制反對，加上該區域的拆遷重建計劃，使原有的色情業只可關門不能新張。

一年前，華埠社區的反對，使打算遷址重張的「裸眼」脫衣舞廳未能卷土重來。目前這一帶主要的色情行業只剩了「玻璃鞋」舞廳與「自由」書店。而此次新色情行業的申請開業是對本地社區的新挑戰。

目前，波士頓市正在推行整條華盛頓街的振興建設計劃，此街的華埠一段是與市中心商業區相連的重要地段，如何開發使用會對華盛頓街的整體風貌影響極大。對於華埠社區來說，也寄希望於華盛頓街振興計劃可以進一步清除此地的色情行業，以吸引更多的健康行業。近期，這一帶已新開了君悅大酒店、賓城馬來西亞餐館等，麻州汽車注冊局已遷入自由樹大樓，自由銀行亦將在海頓大樓開業，此地區的振興與健康發展只日可待。因此，阻止名譽不佳的色情行業在此地死灰復燃，亦是全社區應努力為之鬥爭的重要任務。

波士頓華人天主教會為聖方濟收容所募捐

波士頓華人天主教會兒童道理聖班為了實踐福音愛人如己的精神，特別為華埠毗鄰的聖方濟收容所（St. Francis House）舉行衣物及食物募捐。收容所每天有不少無家可歸的游民及貧苦大眾，極須各界人士提供各種服務及捐助。活動區的新挑戰。

目前，波士頓市正在推行整條華盛頓街的振興建設計劃，此街的華埠一段是與市中心商業區相連的重要地段，如何開發使用會對華盛頓街的整體風貌影響極大。對於華埠社區來說，也寄希望於華盛頓街振興計劃可以進一步清除此地的色情行業，以吸引更多的健康行業。近期，這一帶已新開了君悅大酒店、賓城馬來西亞餐館等，麻州汽車注冊局已遷入自由樹大樓，自由銀行亦將在海頓大樓開業，此地區的振興與健康發展只日可待。因此，阻止名譽不佳的色情行業在此地死灰復燃，亦是全社區應努力為之鬥爭的重要任務。

三、真誠團結，一致對外。中華公所近年之所以吵吵鬧鬧，的確有其問題之存在，正所謂心有疾而身不強，非醫不可？自有其正反之效應，但我們必須以事論事，真誠團結，為僑社整體著想，方能一致對外，黃龍光事件及反對D出口之成功，處處顯示團結就是力量；大同村之購回，造福僑社，當事人辦事秉公，不是為私，自有公論。

四、對外爭取權益。中華公所身價千萬，但也開窮，要為僑胞提供服務，也非錢不行，因此中華公所應發揮僑社的力量，團結一致，對外爭取權益，向省、市、聯邦爭取撥款撥地，尤其新高速公路之落成，華埠週邊之地應盡快爭取。

五、為適應僑社僑胞之需要，提供多元化之服務。為適應新僑胞之迫切需要，職業訓練、英文學習、移民入籍、福利服務等都有待舉辦；吸收中肯代參加中華公所服務行業，也為培養接班入著想；搞好華埠治安、衛生、美化、出版旅遊指南、增加華埠繁榮、提升華人形象；鼓勵和支持華人積極參政等等，均有待中華公所領導僑社進行。

在執行方法上，過去中華遇有問題，則臨時選小組負責，這樣可能辦事倉卒，不夠全面，如果事前能將中華公所各職員之專長去作好分工，各小組早已成立，由專案小組未雨綢繆，分工合作，就能減少臨陣錯亂之現象，同時，中華公所大小事情多數由議員去做，甚少運用社區專業人士，如能把中華公所之事務，分成詳細之小組負責，由議員擔綱，再向僑社征用專業人士，利用各方面之力量，群策群力，定能把中華的事情辦好。

二、提高議事方式和執行方法，從前元老派當權，論資格，分大姓，多以「德高望重」者意見為主，失去言論自由，近年議事情況則多針鋒相對，言論自由了，但失去和諧，我認為對的意見也非百分之百對；認為別人錯的意見也許它也有對的成份，應以事論事，避免代表背後的集團發言或人身攻擊，主持人應當機立斷，控制好場面，提高議事效率。

在執行方法上，過去中華遇有問題，則臨時選小組負責，這樣可能辦事倉卒，不夠全面，如果事前能將中華公所各職員之專長去作好分工，各小組早已成立，由專案小組未雨綢繆，分工合作，就能減少臨陣錯亂之現象，同時，中華公所大小事情多數由議員去做，甚少運用社區專業人士，如能把中華公所之事務，分成詳細之小組負責，由議員擔綱，再向僑社征用專業人士，利用各方面之力量，群策群力，定能把中華的事情辦好。

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Rev. Como) 陳建立主席 (Peter Chan) 或黃女士 (Laura Chan) 617-482-2949。華人天主教會準備于十一月中旬把收集的衣物食品送到聖方濟收容所，堅振班的兒童並前往體驗該中心的活動及貧苦大眾面對的各種困難和掙扎。

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華埠新聞

音樂劇《安妮》

廣受歡迎的百老匯音樂劇《安妮》(Annie) 於十一月五日至九日在波士頓王安中心上演，這個描寫一位孤兒的感人故事，在音樂劇舞台上演出二十年來，一直受到觀

眾愛戴，並榮獲了許多獎項，造就出許多有才華的演員。在波士頓演出中飾演安妮的是八歲女孩Brittany Kisinger，她以勇氣與才華向觀眾展示了童星風貌。另一將會使觀眾難忘的演員則是劇中的一位狗明星。



海華體育季滑雪活動

A組有空額，從速報名。
由新英格蘭中文學校協會主辦，勒星頓及昆市兩中文學校協辦，波士頓華僑文化服務中心輔助的九七年海華體育季滑雪活動今年仍在亞林肯鎮著名渡假村Indian Head舉行，兩大人連兩位十二歲以下小童，三天兩晚連食宿只收貳佰三拾元，如果是十八歲以上大學生三或四人同住一房，每位只收九十元連食宿。因為往年客房少，參加人數多，至今很多人無法參加，故今年特安排兩梯次舉行。由昆市中文學校協辦的A組日期是由十二月十九日至二十一日，勒星頓中文學校協辦的B組日期是由十二月二十三日至二十五日舉行。目前A組仍有空額，B組只有少量客房。有興趣參加海華體育季滑雪活動者，請立即寄信給昆市中文學校索取報名表格及詳情及連回郵信封。或到波士頓華僑文化服務中心索取。

A組：Mr. Peter Jac, 12 Wolf-
laston Ave., Quincy, MA 02170.
B組：Mr. C. M. King, 5 Dolly Ann
Dr., Framingham, MA 01701.

尋找太陽系

波士頓科學博物館的一個永久性展覽於今年十一月開幕，這個設在該館一層天象演示廳前的展覽揭示的是太空宇宙及太陽系的奧秘。按比例縮小的太陽系模型顯示出太陽與九大行星的大小比例關係，最小的冥王星小如豌豆，最大的木星大似籃球。有趣的是，這個展覽的外延部分還展示出這些行星與太陽之間的縮比距離，例如離太陽最近的水星得呆在科學博物館的大門外，而我們生活的地球則座落於查里斯河畔的瑪麗安酒店，那麼木星、土星及遙遠的海王星、冥王星們在哪裏呢？觀眾不妨去科學博物館領一本「尋找太陽系」護照，按上面的地址去找一找九大行星的蹤跡，不要忘記在找到每顆行星時在護照上印下其底座上的標誌符號，搜集齊九大行星符號並最先將「護照」寄回科學博物館的前五百名觀眾可以得到獎勵。

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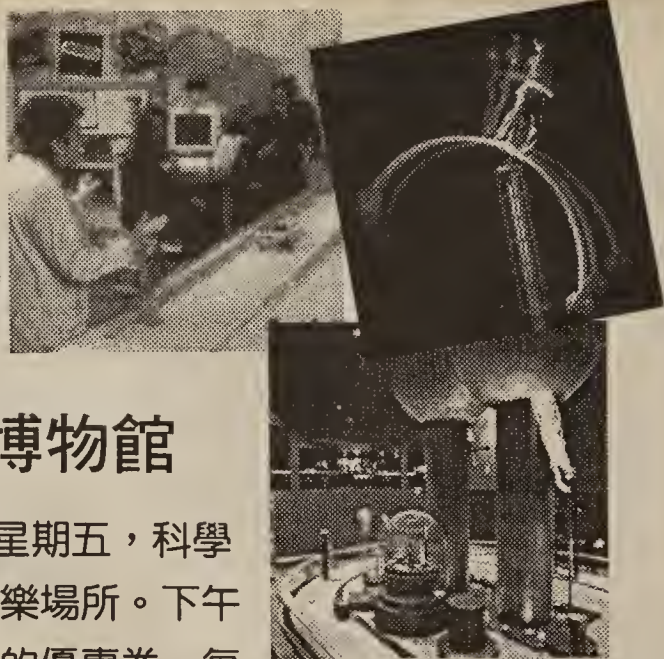


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中國「面人湯」傳人在美國

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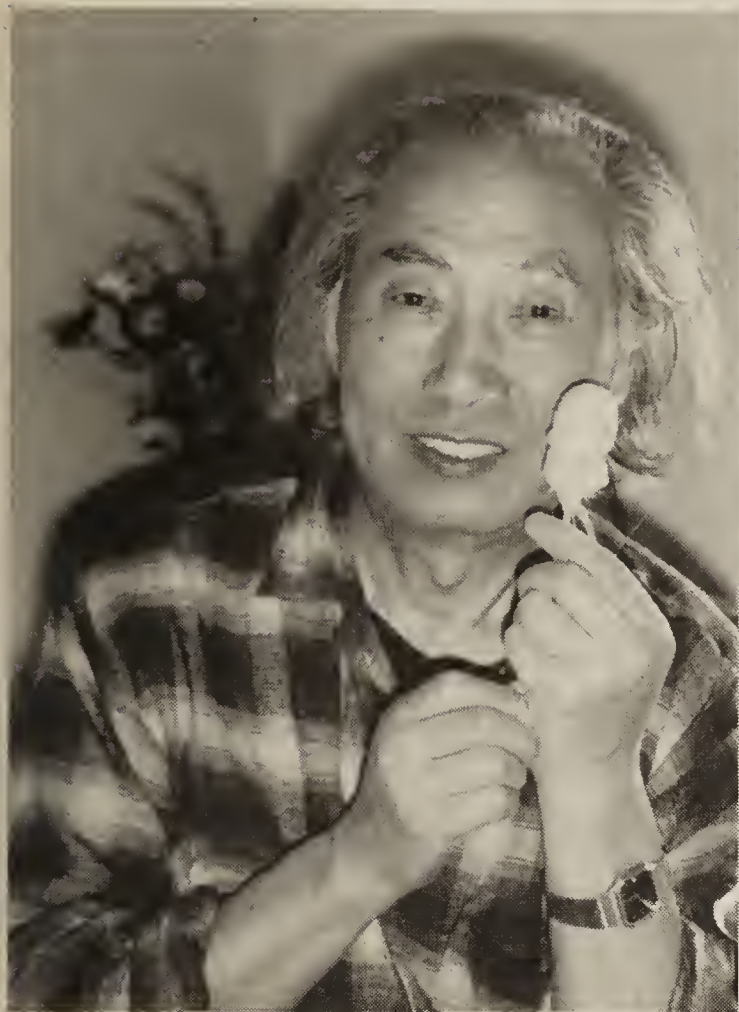
一九九七年十月三十日至十一月十一日，波士頓兒童博物館正在舉行一個特別展覽，展出中國面塑家湯風國教授的數十件藝術精品。湯先生也應兒童博物館之邀，於展覽期間的亞洲文化講座中為當地的教師和對東方文化有興趣的人士演說和教授中國式面塑的製作，並到波士頓地區的若干公立學校、中文學校及文化機構舉辦講座，向美國社會及華人社區傳揚介紹中國傳統的面塑藝術。

面塑在中國俗稱「捏面人」或「面粉公仔」，是一項已有二千多年歷史的中華民間藝術，用彩色的粘性團泥，捏塑出各種人物動物等造型，原是種大眾化的兒童玩具和年節工藝品。據記載，在中國漢代已有面人藝術出現，許多朝代的皇室貴族也喜愛收藏精美的面塑作品。不過面塑作品不如陶瓷等藝術品能保留那麼長遠，因此後人難得見到早期面塑實物。但作為一種廣為中國人民喜愛的民間藝術，捏面人技術卻一代相傳。

湯風國教授之父湯子博先生是中國晚清時代的一位書畫家，也擅長捏面人、做風箏等民間工藝。他尤其對民間面塑藝術進行了鑽研和提昇，將以粗糙和鄉土氣為特色的面人造型改進得細膩逼真，創造出一類與前人不同的面塑風格。他曾被請入皇室為帝王貴族們製作面人，其面塑藝術從清朝末年起到民國期間風靡北京一帶乃至全國，被稱為「面人湯」，與中國另一民間藝術世家「泥人張」齊名。湯子博先生的許多面塑精品被名人雅士收藏，成為無價之寶。

湯風國祖傳從小是在這樣一個藝術氛圍濃厚的家庭中長大，他母親也擅長刺繡等藝術，他們兄弟常年跟隨父親製作工藝品，如捏兒爺、做風箏、做皮影戲偶、剪紙繪畫等。由於父親的面塑技藝尤為出色，因此兄弟四人也都善於捏面人，這項技能當年也曾是「面人湯」的謀生手藝及其聞名之處。

面人湯傳人湯風國在波士頓



專人訪物

湯風國父子雖然尚未遭太多迫害，卻也受到冷遇。湯風國被分配到中醫學院去描圖，而他父親湯子博老先生則於文革中去世。

文革惡夢過去，中國百廢待興。當時的中共領導人還記得面人湯的藝術，《人民日報》為中央領導提供的內部參考版上也登了專文，說「面人湯」唯一繼承父業的兒子湯風國正在描圖，如果再不發掘保護，這項中華民族的民間精華藝術恐怕就要失傳。這則報導引起有關部門的重視，輕工業部希望請湯風國歸隊，開發面塑工藝品生產。而湯風國自己則希望回到母校中央美術學院，他感到那里的學術氣氛和藝術條件更有利於自己研究發展面塑藝術，以及向更多的學生傳授這項祖傳技藝。湯風國如願以償回到母校當了雕塑係教師，一心鑽研面塑藝術，將他父親開創的技藝更提高一步。多年來，湯風國創造了許多多古代現代中國外國人物，現任中央美術學院副教授的「面人湯」傳人湯風國已被中國列為「國寶」級藝術大師。

觀看湯風國教授在波士頓兒童博物館展出的面塑作品，真為其精緻美妙栩栩如生所震驚。這些面人一般只有約三英寸高，但四肢五官宛如真人，衣褶飄曳，動作逼真。很難想象這些細巧的人物是用雙手捏出來的。湯教授的面塑設計創意也別具一格，例如他塑造的「十二生肖」，把十二生肖動物擬人化，不僅為它們穿上人類服裝，還賦予它們獨特的個性與專長。湯風國先生說：這些題材取自於中國民間故事，這十二生肖每個還有名稱，有的能文有的善武。他還表示：中國歷史文化的源遠流長為藝術創作提供了豐富的素材，然而如何把人們熟悉或不熟悉的事物塑造出來，並讓觀者接受或喜愛，也不是件容易的事。在回答記者提出的「面塑中什麼最難」的問題時，他表示：「技術本身並不難，即使掌握了之後，看起來很難做的都能造出來。而最難的是構思設計，每創作一件新作品，往往要琢磨很久，從幾天到幾年，而一件精品的塑造也需要整整一週時間。」這種精益求精的研磨，使湯教授的作品與街頭藝人幾分鐘即興捏制的面人全然不同。

近年來中國經濟的振興，使藝術也向商業化發展，面塑也是旅遊商品中很受歡迎的一類。但湯風國教授卻仍堅持走精品藝術道路，而不願去迎合商業需要大量生產從而降低了面塑藝術的價值。十幾年來，他多次出國舉辦展覽，進行文化藝術交流，旨在讓各國人民了解中國面塑藝術的真實價值。他說：「有些外國人原以為中國人都會捏面人，而面人也只不過是兒童玩具的廉價檔次，看到我的作品時，才認識到這是真正的高檔藝術品。有一次在香港辦展覽，當地報紙以「面粉公仔有貴族」，一件價值上千元」為題來介紹我的作品。」他介紹說：面塑作品只要保護得當也可以存百餘年，現在甚至有唐代面人出土，約有近千年了，越能保存的藝術品越會升值，因此現在收藏面塑的人也很多。

湯風國教授還指出，向外國人傳揚中華民間藝術的意義還不只在其本身，而有助於提高國家和民族的聲望。一九八零年，他第一次出國到加拿大參加中國藝術展。當時加拿大有一股反華反移民情緒，到處攻擊中國人沒文化，教養，加拿大的華人社區發起反擊，組織一次盛大的中國藝術節活動，並得到中國政府的支持，派出了很強的陣容，在多倫多舉行了展覽、演出等活動，其中幾位藝術家現場展示剪紙、做風箏、畫國畫等中國藝術，湯風國先生也表演了面塑藝術，很受觀眾歡迎，當時的加拿大總理特魯多對湯風國為他制作的「面人湯」草陀、神像愛不釋手。這次中國藝術節對加拿大人民起了極好的教育作用，看到了中華文化的歷史悠久，中國人民的偉大，促進了中加關係的良性發展。

湯教授還說，那第一次出國也使他很開眼界，並使他開創了新的面塑肖像藝術。他表示出國後見到西方人的五官深刻，造型易抓特色，便悄悄地模仿一位加國的女士塑了個頭像，後來被人見到一下認出是誰，且被眾口稱贊是絕妙作品，便在藝術節期間就請他當眾為人塑肖像。由於有美院的人物素描基本功，加上面塑技藝的嫺熟，他越塑越得心應手，心得是：一要像，二要美。他說有的作品簡直像得無法形容，他甚至都不肯給客戶了。有一次在新加坡辦展，他為人塑肖像每個約收費五十美元，仍然大排長龍，因每天手不停也只做幾件，主辦單位提高價格仍供不應求。在中國面塑界，人物肖像的首創與權威也獨推湯風國教授。

如今，湯風國先生的足跡已踏遍亞、歐、澳、美各大洲的二十餘個國家，今年是他第二次來美國麻州辦展覽。他提起：面人湯與美國人民還很有緣份，數十年前，在中國就有一位美國女士欣賞收藏我父親的作品，並將其介紹給她的祖國。一九八四年，麻州西部斯多克橋鎮一所藝術學校的一位女雕塑家來電邀請湯教授赴美交流，原來的親戚在中國雜誌上讀到介紹面人湯的文章，便向這位也做面塑的雕塑家推薦，這樣湯教授便來西麻州該校畫廊辦了面塑展。時隔十二年，湯教授於今年七月起再次應邀到該校參展達三個月之久，展覽結束後又應波士頓兒童博物館之邀來波士頓短期逗留，並將於十一月中旬返回中國北京。

湯教授還說，七十年代初，中美建交不久，美國駐華大使館就收藏了他的「十二生肖」面塑。他還為波士頓交響樂團著名指揮家小澤征爾塑過像，當年他只是從電視上見過小澤征爾指揮樂團，但對其投入與瘋狂久久難忘，便塑出一件傳神精品。國內藝術評論家稱湯風國首創用傳統面塑來刻畫外國人。後來，小澤征爾先生隨樂團去中國訪問演出，湯風國便送給小澤一尊他本人的塑像，還為其信佛教的母親塑了一尊觀音像。當一九八五年湯教授來美辦展覽時，在西麻州檀歌場觀看小澤及樂團演奏，他對美國朋友說自己認識小澤，別人還將信將疑，但當他上前與小澤打招呼時，這位令美國樂迷們傾倒的大指揮一下就認出了他，並與他熱烈握手，小澤表示自己一直珍藏著湯教授為他塑的像。

湯風國先生多才多藝，除塑小型面人外，也雕塑各種雕像，從大型觀音佛像到「錦繡中華」的小人國陶塑，材料工藝各異，他也善於畫西洋畫和中國畫，但他最投入的還是面塑藝術，準備來年舉辦個「面人湯回顧展」。年過六旬的湯教授也更想抓緊時間培養學生和向海內外介紹面塑這種中國傳統藝術。另外，他還愛好詩詞，此次來美，見到許多美麗的自然景色，使他詩興大發，並有感到：「詩詞實際上是更升華的藝術，繪畫、雕塑體現的是具像，而詩的語言則表達既形象又飄渺的意境，帶給人更深的遐想。」在美國期間，湯教授也抽空到在康州當教師的女兒家小住。問起面人湯的事業是否後繼有人，湯教授表示：在他的家中長大的孩子受環境熏陶都會面塑，他的哥哥是原子能科學家，弟弟是建築師，但如今退休後也重操面塑，他的兩個女兒也能捏面人，卻都沒有以此行為專業。他認為：現在的時代，不能強求年輕一代去學什麼，而且藝術也不能只在自家相傳，而要向全社會傳揚，更利於發現人才發展藝術。湯教授已培養出若干得意門生，中國面塑定會後繼有人！

湯風國

相見歡

訪美期間就餐於麻州 PANDA HOUSE

湘菜館
勸君去看熊貓，入湘瀟，唯有這家獨好，美佳餚。路阡陌，天下客，酒樽交，別是一般滋味，指頭翹。

調笑令

明月，明月，愛惹人間情結，思人思事由眉，生者逝者別離。離別，離別，暗把心思訴月。

鵲橋仙

女畫家 MARY 請予就餐於一小酒吧，頗有情趣
星空秋色，晚風蕭瑟，偶見飛星劃去，天邊暗處一相逢，此情此境，人間少遇。友情似水，人人君子，小燭同斟共敘，人如其畫霧濛濛，酒巴靜，詩中相覷。

點絳脣

十二年前，舊廬小住門邊柳，枝繁葉茂，只覺皮兒嫩。今住該廬，柳是原先柳，人成叟，再來看柳，柳笑予顏皺。

畫堂春

秋意
秋風林木響沙沙，紅黃點翠如霞，葉黃漫舞更婆娑，落地如花。偏有離枝綠葉，欣然飄向落花，金黃碧綠滾兼爬，嬉若頑娃。

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新黨舉辦雙十慶祝會，來自海峽兩岸的人士聚會一堂、談笑風生。

如美國高技術 O & E (光學電子) 公司董事長谷繼城、激光醫療公司總裁呂原、五月花跨國公司董事長毋艸梅等。不少非大陸背景的社區僑領也表示了歡迎之情，中華公所主席李衛新前去機場歡迎江澤民；而來美三十余年長期服務於中華公所、梁氏宗親會廣東同鄉會等僑團的梁天光還參加了午餐會，他表示：「到機場迎接和午餐會的整個過程都很好，江主席在機場走向歡迎群眾，在餐會上談笑風生，幽默機智，體現了他願意接近人民的開明風格。」祖籍廣東台山，移居香港後來美的梁天光認為，中美關係友好，對兩國人民與經濟，對海外所有華人都只會有益。來自台灣的新黨之友代表楊禮成、鄭增華，和商界代表華埠美洲銀行總裁陳文惠也出席了午餐會。楊禮成表示：中國應該統一，這是海內外所有真正的中國人的心願，也是新黨的政治理念，而台獨、藏獨等分裂國家的勢力應遭抨擊，在這方面，江澤民的回答很不錯。

一些社區人士雖未參與江澤民來臺訪的活動，也對此事表示關注。來自台灣的閻公駿認為：「江澤民訪美活動中的幾次講話都滿有水平。」他的妻子、現任大波士頓華人文化協會主席熊鼎晶則說：「與台灣的李登輝總統相比，江澤民的水平要高一籌，海峽兩岸若搞

象，她認為中國領導人談笑有利於兩國政府與人民之間的相互了解，而我們民間也要為達此目的多做些努力，光靠政治宣傳與經濟交易還不夠，她的公司目前致力於中美兩國間的文化交流及環境與大熊貓等珍貴野生動物保護方面的合作，這是全人類都關心的話題，相信不論持何政見的美國人和華人都願為此效力。

谷繼城則說：「江澤民主席對商界的談話恰到好處，主題明確，給廣大中美來賓留下的印象比原來估計的還要好，美國工商企業界人士並不關注政治觀念，但江澤民來訪能給他們良好印象，鼓勵了他們與中國合作的信心。」

在江澤民來訪哈佛大學之時，劍橋區上空盤旋著抱有「歡迎江主席訪美」大標語的廣告飛機，價格昂貴的空中廣告掛中文恐怕還是第一次，據說這是在中國成功地發行了《計算機世界》等多種刊物的贊助商國際數據集團IDC公司亞細亞部門主管熊曉鵠的主意，並得到總裁麥戈文的支持。一些原先經商搞專業鑽研學問的大陸人士已逐漸認識到，經濟收入和學術成就並不見得能帶來社會影響力，要在美國社會提高知名度，首先得獲得本族裔社區的承認，那麼就應為社區做出些貢獻，辦些實事，也不能否認，許多人是抱著各種

運組織指責爲「哈佛被江利用來作爲其政治資本」，哈佛大學新聞辦公室主任萊恩表示：「哈佛邀請江澤民是因為他是來自世界另一方的一個國家的領袖，儘管我們事前並不知他演講內容，但鑒於哈佛民主意識言論自由的傳統，我們開放論壇願意聽到來自世界不同角落的聲音。」其實，哈佛大學何嘗不是也在利用中共主席的來訪進一步提高身價呢？

麻州代州長瑟路奇、波士頓市長曼寧諾前去接機和午餐會發言，也表示出州政府對中國主席江澤民來訪的積極態度，這其中不乏經濟因素。波士頓政府重建局商業發展與國際貿易處主任羅伯特·沃夫崗認爲：「對於希望與經濟迅速發展的中國加強商貿往來的麻州和波士頓來說，江澤民的來訪是個極好機會。任何反對的聲音都不應影響妨礙本地的對華貿易。」由於地理位置的原因，麻州以往對華商貿額並不算高，但中國的十幾億人口是個巨大市場，沃夫崗表示，波士頓已與中國大連市建立了經濟互助關係，還正在籌劃明年十一月在北京舉辦一個商貿展覽會，邀請本地高科技公司參加，向中國介紹美國產品與技術，促進兩國商貿的往來。曾經於今年十月一日出席在波士頓市政府前升起中華人民共和國國旗儀式，並參加慶祝「十一」和「雙

只要提出申請的社團在本地具有影響並能代表其祖國，就可獲批准，只不過有行政審批過程。由此可見，中國國旗未能早在波士頓升起，原因還是本地有影響力代表性的大陸社團不夠強大團結。

但香港回歸、昇國旗與江澤民來訪帶來了中國熱昇溫，同時又激化了矛盾，產生了新挑戰，也使本地社區對中美台三邊關係及政經發展、社區團體間的互動做些新的思考。

華人前進會的駱理德談到她觀看五星紅旗在波士頓升起時的感受：作為一個生長在美國的華裔，我從小就感覺一種壓力，父母也告訴我不要講我們來自紅色中國。移民們在美國經受了種種歧視與迫害，而祖國和民族文化是他們內心的支撐。但作為中國人的後代，祖國卻成了一種陰影，這是多麼令人痛苦的事，也加劇了華裔被歧視的狀況。因此，我一直盼望中國能進步、發展、強大，盼望能有理直氣壯做個中國人的一天，這也是我們海外華人和中國應共同為之奮鬥的。

前任中華公所主席黃毓興也參加了十、一昇五星紅旗的儀式，他表示作為華人總得認同中國。但中華公所一直是掛中華民國國旗，他說這是歷史的原因，中華公所已成立八十余年，當

區相府及明倫學校舉行的慶祝對十辛亥革命紀念日活動中，也有不少來自大陸的人士出席。劍橋中文學校校長陶凱表示：孫中山先生領導辛亥革命使中國擺脫封建，當然值得所有中國人紀念這個日子。華人前進會的張福全、上海商會的林家華等則表示，因為新黨主張中國統一，就是沖這一點來參加的。而台北經濟文化辦事處的鄭天授處長、劉嫻嫻副處長、僑教中心黃海龍主任等台灣官方人士也出席該活動。在問到大陸方面的僑務攻勢逐漸加強，是否意味著台灣的務攻勢逐漸加強，鄭天授處長表示：「在美國這個民主國家，任何人都有昇旗和舉行慶祝活動的自由，我們能夠理解美國政府與大陸人士的心情。但希望中共方面也不要打壓台灣的生存空間。並放棄一國兩制自相矛盾的說法。」

楊禮成認為：「台灣方面也確實應反省一下近來的僑務政策，像前一段曾要關閉設在牛頓的僑二圖書館，引起僑胞強烈反彈，後來又不得不繼續開放，但這一關一開已失去多少僑胞的心。」

在十月份紐英崙法律學院舉行的台灣問題研討會上，任教於華盛頓特區天主教大學的台灣籍教授李哲夫說：「中國大陸方面表示，只要台灣不堅持獨立，允許台灣在政治選舉、經濟發展、以致向國外派代表團等方面都有充

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A black and white photograph capturing a large group of children, likely students, gathered outdoors. In the foreground, a young girl with a flower crown and a boy in a dark jacket are prominent. The background shows more children and trees.

劍嚮中文學校學生與家長的歡迎隊伍



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